

A pensiue mans practise

Very profitable for all personnes, whetein
are conteyned very deuout and necessary
prayers for sundry god-
lie purposes.

VVith requisite perswasions
before euery prayer.

VVritten by *Iohn Norden.*

Psalm. 55.

In the euening and morning, and at noone day,
I will call vpon the name of the Lorde,
and that instantly, and he will
heare mee.

Iames. 5. 13.

If any be afflicted let him pray.

AT LONDON.

Printed by *Hugh Singleton.*

1584.

349399

To the Reader.

Gentle Reader, forasmuch as I know the Calender to be a thing for diuers respects & purposes very necessary, and in nothing hurtfull to be annexed vnto this Booke, I haue requested the Printer to extend so much the more his paines for thy profit, to colle& some principall Rules, and most necessary for thy vse, to be therevnto added, as heereafter may appeare.

A necessary *Almanacke*, for 16. yeeres.

| The yeere of our Lord. | Dominicall Letter. | Leape yeere. | Goldē number | Easter day. | The first day of Lent. | Whitsunday. |
|---------------------------|-----------------------|--------------|-----------------|-------------|---------------------------|-------------|
| 1584 | D | E | 8 | 19. Aprill. | 3. March. | 7. Iune. |
| 1585 | C | | 9 | 11. Aprill. | 24. February | 30. Ma. |
| 1586 | B | | 10 | 3. Aprill. | 26. February | 22. May. |
| 1587 | A | | 11 | 16. Aprill. | 1. Mar. | 4. Iune. |
| 1588 | F | G | 12 | 7. Aprill. | 21. Feb. | 26. Ma. |
| 1589 | E | | 13 | 30. Mar. | 12. Feb. | 18 May. |
| 1590 | D | | 14 | 19. Aprill | 4. March. | 7. Iune. |
| 1591 | C | | 15 | 4. Aprill. | 17. February. | 23. May. |
| 1592 | A | B | 16 | 26. March. | 9. February. | 14. May. |
| 1593 | G | | 17 | 15. Aprill. | 28. February. | 3. Iune. |
| 1594 | F | | 18 | 31. March. | 13. February. | 19. May. |
| 1595 | E | | 19 | 10. Aprill. | 5. March. | 8. Iune. |
| 1596 | C | D | 1 | 11. Aprill. | 25. February | 30. May. |
| 1597 | B | | 2 | 27. Ma. | 2. February. | 15. May. |
| 1598 | A | | 3 | 16. Aprill. | 1. March. | 4. Iune. |
| 1599 | G | | 4 | 8. Aprill. | 21. February. | 27. May. |

Note that the Golden number and Dominicall letter, doo chaunge the first of *January*.

Note also that the yeere of our Lord beginneth the 25. day of *March*: which day is thought to be the day vpon which the world was created, and the day wherein Christ was conceiued in the wombe of the Virgin *Mary*.

A Rule to know howe many dayes be
conteyned in every moneth in
the yeere.

Thirty dayes hath Nouember,
Aprill, Iune, and September,
The rest haue thyrty and one,
Except it be February alone.
Which alwaies hath 28. meere,
VWhen it is no Bissextile or leape yeere.

A note of the Moneths, weekes, dayes,
and houres, throughout the
whole yeere.

The yeere { Monethes 12. }
contei- { Weekes 52. }
neth. { Dayes 365. } } Houres. { 8766.

Daie { Naturall. }
{ Artificiall. } hath { 24. }
{ 12. } houres.

January hath xxxj. dayes.

Sunne riseth at vii. xlviii. minutes.

Setteth at iiii. and ii. minutes.

| | | | |
|----|---|---------|--|
| 1 | A | Circum. | The first day of this Moneth, Christe |
| 2 | b | | was circumcised. Luk. 2. 21. The tops of |
| 3 | c | | the mountaines appeared vnto Noah. |
| 4 | d | | Gen. 8. 5. The Israelites put away |
| 5 | e | | their wines. Ezra. 10. 16. |
| 6 | f | Epipha. | |
| 7 | g | | The 5. of this Moneth, worde was |
| 8 | A | | brought vnto Ezechiel y ^e Prophet, that |
| 9 | b | | the Cittie Jerusalem was smitten. Eze |
| 10 | c | | 33. 21. |
| 11 | d | | |
| 12 | e | | The sixt of this Moneth, Christ was |
| 13 | f | | worshipped of y ^e wise men Mat. 2. 1, &c. |
| 14 | g | | baptised Mat. 3. 15. turned water into |
| 15 | A | | wine, Ioh. 2. 1. &c. as testifieth Epi |
| 16 | b | | phanus. |
| 17 | c | | |
| 18 | d | | The 10. of this Moneth, Nebuccad |
| 19 | e | | nezzar King of Babel, mocked theron |
| 20 | f | | to by the rebellion of Zedechiah, besie |
| 21 | g | | ged Ierusalem most fiercely, as may ap |
| 22 | A | | pears 2. King. 25. &c. Jerem. 52. 4. Also |
| 23 | b | | Ezechiel was willed to viter his para |
| 24 | c | | ble. Eze. 24. 1. &c. |
| 25 | d | | |
| 26 | e | | Paule called and conuerted, the 25. |
| 27 | f | | of this Moneth. Act. 9. 3. |
| 28 | g | | |
| 29 | A | | |
| 30 | b | | |
| 31 | c | | |

Februarie hath xxviii. dayes.

Sunne riseth at vii. and xi. minutes,

Setteth at iiii. and xlix. minutes.

| | | | |
|----|---|-----------|---|
| 1 | d | | The first of this Moneth Moses re- |
| 2 | e | Purifica- | peated the Law vnto the childzen of Is- |
| 3 | f | tion of | raell. Deut. 1. 3, |
| 4 | g | Mary. | |
| 5 | A | | The 2. of this Moneth our Sauour |
| 6 | b | | was presented to the Lorde, and Marie |
| 7 | c | | purified, Luk. 2, 22, |
| 8 | d | | |
| 9 | e | | The ninth of this Moneth, Noah, 40 |
| 10 | f | | dayes after he had scene the tops of the |
| 11 | g | | Mountaines, sent out of the Arke a Ra- |
| 12 | A | | uen, and afterwarde a Dove, which |
| 13 | b | | returned. Gen. 8, 6, &c. |
| 14 | c | | |
| 15 | d | | The 15. of this moneth, the Jewes |
| 16 | e | | spend merilie together, so that y ^e spring |
| 17 | f | | of the yere dooth enter then as they |
| 18 | g | | thinke. |
| 19 | A | | |
| 20 | b | | The 16. of this moneth, Noah, the se- |
| 21 | c | | cond time sent out a Dove, which re- |
| 22 | d | | turned with an Oliue bzaunch in her |
| 23 | e | | bill, Gen, 8, 10. |
| 24 | f | Mathias | |
| 25 | g | apo. | The 24. of this moneth, Zachariah |
| 26 | A | | was commaunded to Prophesie, Zach. |
| 27 | b | | 1, 7, Mathias was elected into the num- |
| 28 | c | | ber of the Apostles. Act, 1, 26, |
| 29 | d | | |

March hath xxxi. dayes.

Sunne riseth at vi. and xix. minutes.

Setteth at v. and xli. minutes.

3

| | |
|----|---|
| 1 | e |
| 2 | f |
| 3 | g |
| 4 | A |
| 5 | b |
| 6 | c |
| 7 | d |
| 8 | e |
| 9 | f |
| 10 | g |
| 11 | A |
| 12 | b |
| 13 | c |
| 14 | d |
| 15 | e |
| 16 | f |
| 17 | g |
| 18 | A |
| 19 | b |
| 20 | c |
| 21 | d |
| 22 | e |
| 23 | f |
| 24 | g |
| 25 | A |
| 26 | b |
| 27 | c |
| 28 | d |
| 29 | e |
| 30 | f |
| 31 | g |

The anū-
ciation of
Mary.

The temple of Jerusalem was fini-
shed the third day of this moneth. Ezra.
6, 15, in the 1 of Esdr. 7, 5, it is said to be
the 23. of this moneth.

The tenth of this Moneth, Christe
was aduertised that Lazarus was sicke
Ioh. 11. 3,

A feast was celebrated among the
Iewes for the ouerthrowe of Nicanor,
the 13. of this moneth, 2, Mac, 15. 37. also
vpon the same day, all the Iewes vn-
der Ashuerosh, were commaunded to
be put to death, Esther. 3. 13, vpon the
same day, the Iewes had a priuiledge
giuen them to slay all their enemies.
Esther. 8. 12, this day the Iewes also so-
lemnized for theyr ioyfull deliuerance,
Esther. 8. 17,

The 14. day of this moneth, was cal-
led of the Iewes Mardocheus day,
2, Mac, 15, 37. also Purim, as may ap-
peare, Esther. 9. 21, 26.

The 15. also is another day of Pu-
rim. Esther, 9. 21.

The 16. of this moneth, Lazarus was
raysed from the dead. Ioh. 11. 43.

Aprill hath xxx. dayes.

Sunne riseth at v. and xvii. minurs.

Setteth at. vi. and xliii. minutes

2

| | | |
|----|---|---|
| 1 | A | The first of this moneth Noah vncor- |
| 2 | b | uered the Arke, and saue earth, Gen. 8. |
| 3 | c | 13. Moses reared the tabernacle. Exo. |
| 4 | d | 40. 2. 17. the Temple began to be sanc- |
| 5 | e | tified. 2. Chro. 29. 17. |
| 6 | f | The 10. of this moneth, the children |
| 7 | g | of Israell passed through the Ryuer |
| 8 | A | Iorden on drye foote, Ioshua. 4. 19. the |
| 9 | b | Paschal Lambe was chosen. Exo. 12. 3. |
| 10 | c | The 13. of this moneth, the edicte of |
| 11 | d | King Ahashuerosh came out for the |
| 12 | e | murthering of the Jewes. Esther. 3. 12. |
| 13 | f | The 14. of this moneth, the Passouer |
| 14 | g | was kept, Exo. 12. 6. Leuit. 23. 5. Ioshua. |
| 15 | A | 5. 10. |
| 16 | b | The 15. of this moneth, the Israelits |
| 17 | c | departed out of Egypt. Num. 33. 5 |
| 18 | d | The 16. of this moneth, Hezekiah |
| 19 | e | made an ende of sanctifying & purging |
| 20 | f | the Temple. 2. Chro. 29. 17. |
| 21 | g | The 18. of this moneth, the Children |
| 22 | A | of Israell walked on drye land through |
| 23 | b | the midst of the Red sea. Exo. 14. 19. |
| 24 | c | The 24. Daniel saw his vision. Dan. |
| 25 | d | 10. 14. |
| 26 | e | S. Marke. |
| 27 | f | |
| 28 | g | |
| 29 | A | |
| 30 | b | |

May hath xxxj. dayes.

Sunne riseth at iiii. and xxiii. minutes.

Setteth at vii. and xxxviii. minutes

3

| | | | |
|----|---|-----------|---|
| 1 | c | Phillip & | The first of this moneth, Moses was |
| 2 | d | Iacob. | commaunded to number the childzen |
| 3 | e | | of Israell. Num. 1. 1. &c. |
| 4 | f | | The fift of this Moneth, Chyriste is |
| 5 | g | | thought to haue ascended vpp into hea- |
| 6 | A | | uen. Mar. 16. 19. Luk. 24. 51. |
| 7 | b | | They which could not keepe the pas- |
| 8 | c | | souer at the day appointed by y ^e Loyde, |
| 9 | d | | were willed to celebratz the same the |
| 10 | e | | 14. of this moneth. Num. 19. 10. 11. |
| 11 | f | | so did the Israelites, at the commaun- |
| 12 | g | | dement of King Heczechiah. 2. Chron. |
| 13 | A | | 30. 15. |
| 14 | b | | The 16. day Manna rayned from hea- |
| 15 | c | | uen. Exo. 16. 14. |
| 16 | d | | The 17. day Noah entred the Arke, |
| 17 | e | | and the flud began. Gen. 7. 11. 13. |
| 18 | f | | The 22. fire from heauen consumed |
| 19 | g | | such as murmured against the Loyde. |
| 20 | A | | Num. 11. 1. |
| 21 | b | | The 23. the Israelites with great |
| 22 | c | | ioy, triumphingly entred into the Ca- |
| 23 | d | | stel of Ierusalem. 1. Mac. 13. 51. |
| 24 | e | | Noah the 27. the waters beeing dreyd |
| 25 | f | | vp, came forth of the Arke. Gen. 8. 14. |
| 26 | g | | |
| 27 | A | | |
| 28 | b | | |
| 29 | c | | |
| 30 | d | | |
| 31 | e | | |

Iune hath xxx.dayes.

Sunne riseth at iii.and xliiii.minutes.

Setteth at viii.and xvi.minutes.

| | | | |
|----|---|-----------|--|
| 1 | t | | The first coming of the children of |
| 2 | g | | Israell vnto Mount Sinai was the first |
| 3 | A | | of this moneth, where they abode eleue |
| 4 | b | | monethes, and 20, dayes in which time |
| 5 | c | | all those thinges were donne, recozded |
| 6 | d | | in Exo. 19, 1, &c, |
| 7 | e | | |
| 8 | f | | The first of this moneth, alexander |
| 9 | g | | that mightye Monarch of the worlde |
| 10 | A | | was bozne, of whom, Dan. 11. 3. doth pꝛo |
| 11 | b | | phesie. Also on this day the famous tem |
| 12 | c | | ple of Diana in Ephesus, numbred as |
| 13 | d | | mong the seven wonders of the worlde, |
| 14 | e | | was sette on fire by Herostratus. The |
| 15 | f | | Jewes likewise kept their feast of |
| 16 | g | | Penticosts on this day. |
| 17 | A | | |
| 18 | b | | The 23, of this moneth, the first edict |
| 19 | c | | came out for the safetie of Gods people |
| 20 | d | | the Jewes against Haman, and the rest |
| 21 | e | | of theyꝝ enemies. Esther. 8. 9, |
| 22 | f | | |
| 23 | g | | |
| 24 | A | S. Iohn | The 29, of this moneth, the Arke of |
| 25 | b | Baptist. | Noah, through the increase of waters, |
| 26 | c | | was lifted vppe from the earth. Gen. 7, |
| 27 | d | | 17, |
| 28 | e | | |
| 29 | f | S. Peter. | |
| 30 | g | | |

July hath xxxi. dayes.

Sunne riseth at iiii. and lii. minutes.

Setteth at viii. and viii. minutes.

| | | |
|----|---|--|
| 1 | A | |
| 2 | b | |
| 3 | c | The 5, of this moneth, Ezekiel sawe |
| 4 | d | his vision, Eze, 1, 1, |
| 5 | e | |
| 6 | f | The 6, of this moneth, the Capitoll |
| 7 | g | of Roome, counted one of the 7, won- |
| 8 | A | ders of the world, was burned: and the |
| 9 | b | mirror of Christian Princes King Ed- |
| 10 | c | ward the 6. dyed the first of this moneth |
| 11 | d | Anno. 1553, |
| 12 | e | |
| 13 | f | The 9, of this moneth, Jerusalem |
| 14 | g | after it had a long while bin besieged |
| 15 | A | by Nebuccadnezzar, was taken. Ierem |
| 16 | b | 39, 2, |
| 17 | c | |
| 18 | d | The 12, of this moneth, Iulius Caesar |
| 19 | e | the first Romaine Emperoꝝ, was boꝝn. |
| 20 | f | Of him is this moneth called Iulie, |
| 21 | g | |
| 22 | A | The 18, of this moneth, the Egyp- tians begin theyꝝ yeere, Plin. li. 8, cap. 47 |
| 23 | b | |
| 24 | c | |
| 25 | d | James. ap. |
| 26 | e | |
| 27 | f | |
| 28 | g | |
| 29 | A | |
| 30 | b | |
| 31 | c | |

August hath xxxj. dayes.

Sunne riseth at iiii. and xliiii. minutes.

Setteth at vii. and xvii. minutes.

1 d
2 e
3 f
4 g
5 A
6 b
7 c
8 d
9 e
10 f
11 g
12 A
13 b
14 c
15 d
16 e
17 f
18 g
+ 19 A
+ 20 b
21 c
22 d
23 e
24 f
25 g
26 A
27 b
28 c
29 d
30 e
31 f

The first of this moneth, Aron. 40. peeres after the childzen of Israel were come out of Egypt, dyed on Mount Hor, Num. 33. 38. Also on this day Ezra with his company came out of Babel, unto Jerusalem. Ezra 7. 9.

The 7. of this Moneth, Nebuccad- nezzar burnt the house of the Lorde, and all Jerusalem. 2. Kin. 25. 8. 9.

The 10. of this moneth some thinke Jerusalem to have bin burnt by the Babylonians, Ierom. 52. 12. Iosephus. (lib. 6. cap. 26.) said it was burned afterward by the Romaines the same day. Therefore doo the Iewes on this day obserue a most streight fast, and go bare footed, and sitting on the grounde reade twise ouer the Lamentations of Ieremie

S. Bartho.

September hath xxx. dayes.

Sunne riseth at vi. and xxxvi. minutes.

Setteth at vi. and xxiiii. minutes.

2

| | |
|----|---|
| 1 | g |
| 2 | A |
| 3 | b |
| 4 | c |
| 5 | d |
| 6 | e |
| 7 | f |
| 8 | g |
| 9 | A |
| 10 | b |
| 11 | c |
| 12 | d |
| 13 | e |
| 14 | f |
| 15 | g |
| 16 | A |
| 17 | b |
| 18 | c |
| 19 | d |
| 20 | e |
| 21 | f |
| 22 | g |
| 23 | A |
| 24 | b |
| 25 | c |
| 26 | d |
| 27 | e |
| 28 | f |
| 29 | g |
| 30 | A |
| | b |

The first of this moneth Haggei the Prophet began to prophesie. Hag. 1. 2.

The first of this moneth, Ezechiel sawe another vision. Eze. 8. 1.

The 7. of this moneth our most noble Queene Elizabeth was boyn at Greenwich, Anno. 1533.

The 8. of this moneth Ann. 73. Jerusalem was utterly with fire & sword destroyed by Titus the Emperoz. Ioseph. lib. 7. cap. 26.

S. Math.

The 25. of this moneth Nehemiah finished the walles of Jerusalem. Nehem. 6. 15.

S. Micha.

October hath xxxi. dayes.

Sonne riseth at vi. and xxxvii. minutes.

Setteth at v. and xxiii. minutes.

1 b
2 c
3 d
4 e
5 f
6 g
7 A
8 b
9 c
10 d
11 e
12 f
13 g
14 A
15 b
16 c
17 d
18 e
19 f
20 g
21 A
22 b
23 c
24 d
25 e
26 f
27 g
28 A
29 b
30 c
31 d

Luke Euangel.

Simon & Iude.

The first of this moneth, the Iewes celebrated the feast of trumpets, Leuit. 23, 24, The latter Iewes call this day the beginning of the newe yeere.

Ierusalem after it had bin possessed of Christe Princes 88, yeres, through mortall discention, came into y^e handes of the Saracins, Anno, 1187,

The thirde of this moneth, some thinke the Iewes fasted for the death of Gedaliah, whereby occasion was offered to bring them againe into the miserable seruitude of the Egipcians, 2, Kin. 25, 25, Ier, 41, 1, 2, &c,

The tenth of this moneth, the feast of reconciliation was kept, Leu. 23, 27, so did the yere of Iubilie euerye fift yere begin as on the same day, Leuit. 25, 9,

The 15, of this moneth, the Iewes obserued the feast of Tabernacle, seauē dayes together, in memozy of y^e Lordes protecting them in the desert, Leu. 23, 34,

November hath xxx. dayes.

Sunne riseth at vii. and xxxvi. minutes.

Setteth at iiii. and xxiii. minutes.

| | | |
|----|---|---------------------|
| 1 | e | All Saints |
| 2 | f | |
| 3 | g | |
| 4 | A | |
| 5 | b | |
| 6 | c | |
| 7 | d | |
| 8 | e | |
| 9 | f | |
| 10 | g | |
| 11 | A | |
| 12 | b | |
| 13 | c | |
| 14 | d | |
| 15 | e | |
| 16 | f | |
| 17 | g | |
| 18 | A | |
| 19 | b | |
| 20 | c | |
| 21 | d | |
| 22 | e | |
| 23 | f | |
| 24 | g | |
| 25 | A | |
| 26 | b | |
| 27 | c | |
| 28 | d | |
| 29 | e | |
| 30 | f | Andrew apostell. |

The third of this moneth, Constantius the Emperoz son to Constantius the great, departed out of this world Anno, 364, Hist. tripart in the ende of the 5, booke.

The tenth of this moneth Ann. 1483, D. Martin Luther was boyn in Islebia.

The 15, of this moneth, was made a newe holy day by Ieroboam without the commaundement of God, where vppon he committed most wicked Idolatry in Dan and Bethel, but he remained not long unpunished, nor his people vnplagued for the same, as may appeare, 1. King. 12. 32, 33, 1, Kin. 13. 1, 2. &c.

Quene Elizabeth began luckily to raigne, for the aduancement of the Gospell of our Saviour Christ, the 17. of this moneth.

The 18 of this moneth, Titus the Emperoz, mosse cruelly executed to death, a great number of the Iewes. Iosep. lib. 7. cap. 20

December hath xxxi, dayes.

Sunne riseth at viii. and x. minutes.

Setteth at iii. and xlviii. minutes.

| | | | |
|----|---|-----------|---|
| 1 | A | | The 15. of this Moneth, Antiochus |
| 2 | b | | placed an abhominable Idol vppon the |
| 3 | c | | Altar of the Lord, 1. Mac. 1. 57. |
| 4 | d | | |
| 5 | e | | The 20. of this Moneth, Esdras ex- |
| 6 | f | | horted the Israelites to put away their |
| 7 | g | | strange Wiues, 1. Esd. 9. 5, 6, &c. |
| 8 | A | | |
| 9 | b | | The foundation of the second Tem- |
| 10 | c | | ple was laide the 24. of this Moneth. |
| 11 | d | | Hag. 2. 11. 19. |
| 12 | e | | |
| 13 | f | | The 25. of this Moneth, our Saviour |
| 14 | g | | Christ was borne of the Virgin, the |
| 15 | A | | yeere after the worlds creation, 4018. |
| 16 | b | | On which day also, Antiochus Epi- |
| 17 | c | | phanes entred into Ierusalem with a |
| 18 | d | | mighty Armie and spoyled the same. |
| 19 | e | | Iose. li. 32. cap. 6. On this day he proph- |
| 20 | f | | ned the Altar of the Lord. 1. Macc. 1. 62. |
| 21 | g | S. Thos | which day also the Iewes kept holy, be- |
| 22 | A | mas apo. | cause thereon the Temple was purged |
| 23 | b | | from Idolatry. 1. Mac. 4. 59. |
| 24 | c | | |
| 25 | d | Christm. | The 28. of this Moneth, Herod cau- |
| 26 | e | S. Steuen | sed the peope Innocents to be murthe- |
| 27 | f | S. Iohn. | red, thinking thereby to haue slaine |
| 28 | g | Innocen | Christ. Mat. 2. 16. &c. |
| 29 | A | | |
| 30 | b | | |
| 31 | c | | |

To the right Wor=
shipfull Sir *Henry Kniuet* Knight,
and *Lady Elizabeth* his wife:

Their humble seruant *Iohn Norden*,
wisheth happines heere, and after
this life eternall felicitie,



THales a wise Phi-
losopher, beeing demaunded
what was the hardest thing
in the world, answered for a
man to know himselfe, beeing
then demanded what was the
easiest thing, he answered for
a man to giue good counsaile
vnto another. Both which his resolutions, to the sayde de-
maunds, I may be thought rightly to verify, by this mine
enterprise, beeing of so slender iudgment, and young of
experience; taking vpon me to discribe vnto the learned
and wyse, a forme for their better instruction, wherein
many may condemne my selfe, in neglecting the princi-
ples of the same. But (right worshipful, notwithstanding
my weaknes) my good meaning, is not heerein altogether
to be condemned, who of my selfe am nothing, and can
doo nothing, Sed Deus bene facientes adiuvat, God is
euer ready to further the good attempts of euery man,
his hand is ready to guyde the pen of all that endeuour to

*.ii.

glorifie

The Epistle Dedicatorie.

glorifie his name by their dooings, from whom if I should not acknowledge all godly desires to proceede, and attribute the benefit of euery mans godly trauaile vnto his prouident care of our welfare I should not but thinke my selfe an enemy vnto his diuinity. VVherby incurring his heauy displeasure, my trauaile should turne to mine own trouble, and my desired prayse vnto my deserued paines: But for asmuch as Lex domini imaculata est, conuertans animas, testimonium eius fidele sapientiam prestat parvulis. The Law of the Lord beeing vndefiled conuerting the soule, his testimony faithfull and giuing wisdom euen to the babes and litile ones, mine hope is that his hand was the directour of my pen; and his grace the gouernour of my heart. in my proceeding: and as my selfe haue had, no small comfort and sweetenes, in the exercise thereof already. And so much as I perswade my selfe it can not be, but likewise beneficiall to such as in zeale shall vouchsafe to bestowe some time in the saythfull practise thereof. Notwithstanding, some will say there is prayer bookes inough (in my iudgement) not too many, so that they bee consonant and agreable to that forme of prayer which Christ himselfe sette downe and prescribed, wherein is conteyned sixe petitions or requests vnto God, whereof the three first are for the setting forth of the glory of God, the three last pertayne onely to our owne commodities, as for all thinges necessarye for our bodies for remission of sinnes, and to bee preserued from temptations which concerne the soule, in which sixe petitions, is conteyned the some of all prayers whatsoeuer.

And

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And as it hath beene lawfull for the zealous & godly for their owne godly practise, heere tofore to writ, & the same for the benefit of others allowed to bee published, I presume, (acknowledging my trauaile altogether inferior to those) to comit this my practise to the Print, not deemeing it of my selfe worthy, but by the iudgment of others, learned, perswaded to consent therevnto, the rather wylling for that my purpose in wryting, and intent in publishing rightly wayed, and the matter duely considered, none (or rather the lesse) by reason of your good countenance, wyll seeme to vomit out theyr contemptuous termes of the worke or reproches of the poore paintaker, as against the best booke, and most zealous Author that euer wrote, the enuious haue doone, but for mine owne part, I hold me rather woorthy rebuke then reward, for wading so farre into that that belongeth vnto the zealous, learned, and men of most sounde iudgement to sette foorth, and I (beeing as it were ignoraunt) should put before the eyes of such as haue bothe knowledge and wisdom, a glasse or spectacle for their better light and furtheraunce when as (indeede) I should rather repayre vnto them, as blinde, for theyr ayde to direct my selfe. But (right worshipfull) acknowledging my fault heerein (vpon hope of your taking it in good part) I presume to present this my simple trauaile vnto you, taking it in hand with no lesse good meaning vnto the highnes (my light, & guyde) with no lesse good will to you, then he who hath deserved farre better for his trauaile, I haue intituled it A pensue mans practise: and I thinke (not vnfitly) who in my too much

liberty in the seruice of the right worshipfull, Lady Ann
 Knyuet, your late disceaſed mother, and my good Lady
 and Miſtreſſe, ſpending many dayes in idlenes and voyd
 of good (but in fryuolous) exerciſes, among many incli-
 ning to theyr owne pleaſaunt deuifes, conſidering that
 S. Ierom ſayth that Per publicā viam non ambule-
 mus we ſhoulde not walke after the moſte: And weying
 the ſentence of Terence, who ſayth (truely) that Om-
 nes deteriores ſumus licentia, All men are the worſſe
 for too much liberty. I withdrewe me from their ſo fa-
 miliar ſociety, inſomuch, as I was thought of ſome ſul-
 lcyne, of ſome proude, of ſome fooliſh, and none paſt with
 out his verdict of my ſolitarines, wherevnto vpon theſe
 conſiderations, I had drawne mine vntoward deſires,
 in ſo much, as by ſundry ſodaine paſſions, and greefes of
 heart, for thinges paſſed and to come, I was often per-
 plexed, the grace of God (onely of his mercy) more preuai-
 ling with me, the an infinite troope of carnall perſwaſions
 I betooke me to often & ſundry prayers vnto almighty
 God in all my perplexities, and troubles, with earneſt de-
 ſire to the reading of that, that moſt might ſtirre my
 dulled and vntoward minde to the deſire therevnto,
 whereby by little and little, feeling a certaine inwarde
 ſweetenes and comfort, to grow in myne heart, by the
 practiſe thereof, (the fleſh being alwayes repugnant) it
 began to be of ſuch force, & to my comfort in my neces-
 ſities, as I thought it a fitte practiſe in all penſueneſſes, a
 practiſe in all perplexities moſt precious, in all diſtreſſes
 moſt delectable yee in all thynges, in all places, at all
 tymes

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tymes most requisite and comfortable, which (although some wyll condemne my circumstance) mooued mee to gyue it the tyle of A pensine mans practise, which (I speake not to myne owne glory) I woulde that euery one in all extremityes would vse the same (I meane prayer) he should finde comfort therein, yea he shoulde finde (as I know by experience) pleasure in perplexitye, for no thing mooueth sooner desire of inuocation vpon God the bodely necessities, for the pleasure of the body taketh away the good desire of the soule, we ought to pray for the gyft of the spirite of God, and then shall not our desires depart empty away, a zealous and faythfull inwarde desire, without motion of the tongue in our distresse, sendeth vppe euen to the throne of God so sweete a sauour. That euen the holy ghost, in our greatest pensiuenes, wyl be most ready to giue assistaunce to our good desires, and wyll bring the same to most wished perfection. But corruption aboundeth in all men, all men are prone to doo euill euen by nature, and none there is that dooth good, no not one. The spyryte is often wylling, but the flesh is alwayes weake, we must therefore pray continually, and when we are so dull as that the outward shewe dooth argue insufficient feruency, in vs hauing (yet) a longing desire. Let vs then in hart faythfully say: Oh Lord increase our faith, and let vs bee occupied in continually contemplation of beauenly thinges, and no doubt but dulnes will soone vanish, and the spirit haue his effect: for it is not the tongue onely or lippes, that maketh the sacrifice of prayer, sweete and acceptable to God, but an

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*humbled minde, a contrite and sorrowfull spirit, declining from sinne, and inclining to God: wherefore it behooueth vs vnder the burden of our sins, with Dauid to groane in heart, saying, wee haue sinned, we haue doone amisse, we haue dealt wickedly, and in the name of that seconde Adam, let vs pray for power to tread the fruites of the first Adam vnder our feete, for of our selues we are weake, we are of no force to remooue that is euill, or to imbrace and follow that which is good, but all what good is commeth from God, to whom we ought at all times to bend our repentaunt heartes, and pray him for his sweete and welbeloued sonne Iesus Christes sake to shew vs and guide vs, by the working and direction of his holy spirite, the right pathe vnto the kingdome of heauē, that all things, as wel ghostly as bodely, may be ministred vnto vs. It were superfluous to make any great collection of proofes, of the singuler effect of this most excellent practise, of earnest & faythfull prayer, for praying in the name of Christ, he shall obteyne whatsoeuer hee knoweth needefull for vs, examples whereof are infinite, wherefore, omitting further discourse, I haue sett before euery perticuler prayer, certaine godly motions vnto the prayer following, the rather to induce and stirre vppe the godly minded to the vse thereof: hoping by his assistace, by (whose these small fruites haue proceeded,) to performe the execution of my small Tallant, to a further benefit of others heereafter: It resteth now (right worshipfull) to pray your fauourable pardon, for presuming to publish the same vnder your good acceptaunce, not
standing*

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standing in deede, long in suspence, to whose handes firste to committe my trauaile. But your woonted clemencye, wisdom, and zeale, soone stirred my willing minde to present it vnto your selues, dismayd at nothing, but at the simplenes of the painetaker onely, who beeing in all respectes poore, presenteth this day a poore gift, praying pardon for his boldnes, and lawfull fauour at your handes for his rewarde. And though many be the precious giftes, that this day passe from one to another, and they tende (but as the smallest and simplest) to the remembraunce of the newe yeere, I most humbly beseech your worships willingly to accept this handfull of cold water, flowing from the fountaine of the well of life, which gift as it is not mine: so I craue but contentation at your hands & willing entertainment of the simple messenger, the presentor heereof, & with him to giue thanks to the heauenly giuer. In whom as all wisdom consisteth, so I humbly pray hym to instill into our hearts, that water of heauenly life, his holy spirite to direct vs al, to perfect perfection in heauenly things for his sons sake, in whose name I hartely wyshe you as a mhole & happy new yeere, & many heereafter to his wil, so new ioyes heere, and in the end eternall ioyes of eternall blisse. Westminster. 22. December.

Your worships

bound and obedient Ser-

uant. Iohn Norden.

Meditationes siue sen-
tentiae pie de huius vite fragilitate et
de vita eterna, secundum ordinem Alphabetarij
in nomen Henrici Knyuet
militis.

H EC est voluntas Domini vt omnes
qui videt filium eius & credit in eum
habeat vitam eternam. *Iob 6.*

E Estote parati quia filius hominis veniet in hora
qua non putatis. *Luk. 18.*

N Nolumus nos ignorari fratres de dormientib⁹
vt non contristemini, sicut et ceteri qui spem
non habent. *1 Thes. 4.*

R Recordatus est dominus quia puluis sumus,
homo sicut scenum, dies eius tanquam flos
agri, sic effloreat. *Psal. 102.*

I In imagine pertransit homo, sed et frustra con-
turbatur, Theaurizat, et ignorat qui con-
gregabit ea. *Psal. 38.*

C Cuncti dies nostri dilabuntur: Annos nostros
finimus dicto citius. *Psal. 89.*

V Vniuersa vanitas, omnis homo viuens. *Psa. 83*

S Statutum est ominibus hominibus, semel mori
post illud autem iudicium. *Heb. 7:*

- R** Rahos huius mundi in principio formavit Deus, et statuit iterum semel perire cum omnibus in eo continentibus. *Gen. 1.*
- N** Nihil intulimus in mundum nec offerre quicquid possumus. *1. Tim. 6.*
- I** Illi serui beati quos cum venerit dominus inuenirit vigilantes *Luk. 18.*
- V** Vita nostra quid est? vapor est ad modicum patens & deinceps exterminabitur. *Iam. 4.*
- E** Ecce mensurabiles posuit dies nostros dominus, et substantia nostra tanquam, nihilum ante illum. *Psal. 38.*
- T** Traditus est Christus propter dilecta nostra, et resurrexit propter iustificationem nostram. *Rom. 4.*

Certaine godly pre-
cepts, Alphabetically sett downe, vppon
the name of the right worshipfull the
Lady Elizabeth Knit.

- E* Endure temptations patiently.
L Liue as thou mayst liue eternally.
I Imbracing trueth vnfeynedly.
Z Zealously and freely.
A Aske God mercy heartely.
B Beware of euill warely.
E Endure all crosses willingly.
T Trust in GOD faythfully.
H Heare his word attentiuely.
- K* Know him thy maker rightly.
N None helpes but hee effectually,
Y Yelde him prayses dayly.
V Vse his gifts reuerently.
E Embrace them thankfully.
T Take all thinges of him ioyfully.



A godly motion to a=
waken the heartes of such as sleepe
in securitye, by the Lady
Anne Kneuer.

- A Arise Oh sinfull soule in haste, lye not in slumber still :
N Now time beginnes to fly full fast, to make his finall will.
N Now come the dayes of wofull fights, or now the dayes of blisse
E Eternall ioyes the iust shal see, feeble paines who doo amisse,

K Knock now or neuer at thy brest, thou soule that liest secure,
N Neglect not time, for time doth passe, tho' time for aye endure,
E Fche hart that hopes to haue good hap, that happy life hath led,
V Vnto his hope shall hap the same when cleish corps are dead.
E Exchange thy choise of worldly weale, for heauenly harbor heer,
T Too late to turne when Trumpet soundes & final flames appeare

The Printer to the godly Reader.



Craue thy fauourable pardon (Gentle Reader) for sundry faultes past in the impression, and thine owne willing amendment of them in reading, as they are heerevnder corrected; The cause of so many committed, was, that the Author could not haue the examination of the proofes thereof: But at the next impression, more care and dilligence shalbe giuen, by the grace of GOD, whose grace I wish to direct thee. Amen

| Leaf. | Page. | Line. | Fault. | Correction. |
|-------|-------|-------|----------------|----------------|
| 4 | 2 | 25 | thy busines | my busines. |
| eodem | eodem | 26 | my blessing. | thy blessing. |
| 9 | 1 | 18 | to þ sanctetic | the sanctetic. |
| 10 | eodem | 27 | where | were. |
| 25 | eodem | 24. | delease | deleased. |
| 26 | 2 | 4 | as white | be as white. |
| 32 | eodem | 6 | learne | teache. |
| 59 | 2 | 9 | undeserudly | deseruedly. |
| eodem | eodem | 27 | wylles | wyles. |



S

7



¶ A pensiue mans practise.

Before we pray we must forgiue, if we haue any thing against any man, otherwise our heauenly Father will not forgiue vs. Mar. 11.

A prayer to Christ.

○ *Sweete Iesus, who haste taken vppon thee to bee our intercessor & Aduocate, vnto God thine heauenlie Father, vouchsafe (I humbly beseeche thee) to accompanie me, in these my supplications and prayers, presenting them vnto his heauenlie maiestie, in such sorte as for thy sake (sweete Iesus) they may be acceptable vnto him, to the washing away of my sinnes, & obtaining thinges necessarie for me and all men, according vnto his will in all things. Amen.*

¶ Lord increase my faith.

○ *Lord open thou my lips, that my mouth may extoll thee with prayse, and bee thankfull vnto thee for thy benefites, & grant that I speake nothinge but that which may bee to thine honour & glorie, to the reliefe of our necessities bodelye and ghostlie. Amen.*

○ *Lord make speede to sende vs helpe & succor, from the Tower of thy strength.*

○ *Lord let thine heauenly kingdome bee alwayes readie to receiue vs to eternall saluation,*

Eternall praises be vnto thee oh God. So be it.

A.i.

A prayer

*A praier for the aſſiſtaunce of
Gods holy Spirit.*

{ Aske what thou wilt and thou ſhalt haue,
If thou in Chriſt the ſame doo craue:
For Chriſt thy Mediator ſees,
When thou to him dooſt fall on knees. }

A Ske and yee ſhall
haue, ſeeke and yee
ſhal finde, knocke &
it ſhalbe opened vnto you.
Matt. 7.

If yee that be euill, can
giue vnto your Children
good giſtes, when they aſke
them, how much more ſhall
our heauenlie father, giue
his holie ſpirit to the that
faithfully deſire it. Luk. 11.

W^e knowe not what to
aſke, nor how to pray, as we
ought, but the ſpirit it
ſelfe maketh requeſt for vs,
with ſighes which can not
be expreſſed. Rom. 8.

Seeing therefore our pray-
ers be vaine, and of none
effect

O Almighty God &
omnipotēt father
who comforteſt
ſuch as be ſorrowfull, and
who giueſt all good and
perfect giſtes: as thou of
thy free fauour and loue
haſt willed vs, in all our
afflictions and neceſſities
and as often as we finde
our ſelues burdened with
any kinde of tribulation,
or afflictioⁿ, either of bo-
die or minde, to call for
eaſe at thy mercifull
handes: So vouchſafe to
heare my crye, and to
conſider the ſecrete groa-
nes, ſighes and ſorrowes
of my ſillye ſoule. Oh
blessed and eternall God,
(loc

effecte, without the grace (loe heer before the throe
and assistaunce of Gods of thy mercy, euen at the
holie spirite, let vs fall gate of thy sweete pro-
downe unto the throne of mises) I thy silly creature
his Maiestie, praying faith- & worke of thine owne
fullie for the same, and it hands, prostrate my selfe
shall be giuen vs. in hearte, most humbly
beseeching thee, to sende

downe vppon my darke vnderstanding, the bright
beames of thine holy spirite to lighten me, and to
direct me in all my supplications, and prayers, and
especially, at this time (Oh Lorde) for that thou
knowest my weakenes, wickednes, and ignoraunce,
to be such, as I am altogether vnable, to frame my
requestes according to thy will, or to seeke, that is
truelie for mine owne soules health, and am altoge-
ther ignoraunt of the right gate to knocke at, with-
out thine especiall grace, directing and assisting mee:
VVherefore I most humbly beseeche thee, to ad-
dresse and prepare mine heart, to the true vnderstan-
ding of thy will, and my tongue, and lippes, to the
pure and vnfeyned calling on thy holy name, euen
for thy sonne Iesus Christes sake, our onely Me-
diatour, and Aduocate, for whose bitter deathe, sake,
I humbly beseeche thee, of thy meere fauour, and
louing kindnes, to wash me, and to make me cleane,
by the operation of thine holy spirite, that beeing
sanctified, I may vtter those thinges, which may bee
vnto thee, an acceptable sacrifice, through the same

A pensive mans practise.

thy sonnes mediation, and intercession; And that nothing passe the bandes, of mine vnstaied lippes, but that which may besecme a single heart, alwaies sounding to thine honour, and setting forth of thy most woorthy prayse, both at this time, and at all times; Let the holie spirite (Oh Lorde) come vnto me, let it continue with me, worke and preuaile effectually in me, vnto the ende, that I may both at this time beginne, and for euermore continue, as thou wilt I shoulde, namelie in faith, that I fall not in anie temptations; In hope, that I may constantlie looke for, and faithfully attaine vnto perfitt vnderstanding of thy will, and ablenes in all thinges to fulfill the same: Make me also (good Lord) feruent in charitie, that I may frelie and vnfeynedlie, even from mine heart forgiue and forgett, all iniuries, wronges, and euill dooings, of such, as by any meanes haue offended me, with hartie prayer for their amendment: that I approaching vnto the throne of thy mercie, in a pure and simple hart, may hartelie, as wel for all others as for my selfe, for thinges necessary, both for bodie and soule, say that prayer, which thy deerie and well beloued sonne Iesus Christ, taught vs to say. *Oh our Father which art in heauen. &c.*

Oh Lorde increase our faith,

**A shorter prayer to the like
purpose.**



O God almighty, most louing and moste righteous, who vouchsafest to instill in, to the heartes of thy chosen seruantes, grace, vnfeynedly to serue thee, and to call vpon thine holy name, in their necessitie and distresse. Vouchsafe I humbly beseeche thee, of thy meere mercie, to expell out of mine heart, all naturall dulnes, misbelæse, and blindnes of erroꝝ. And through thine holie spirite. to plant in mee the seede thereof, perfect zeale, and vnfeyned desire, to prostrate my selfe in heart before thine heauenlie Maiestie, in sayth vnfeyned. That at thys time it may please thee, so to accept these my supplications and prayers, as I may obteyne at thy mercifull handes, what soeuer thou seest necessary bothe for body and soule, through Iesus Christ our onely Sauour and Redemer. Amen.

Oh Lord increase my faith.

A morning prayer for the working day.

{ Before thou doo thy worke beginne,
 { Thanke God: craue pardon for thy sin:
 { And then thy worke shall prosper so,
 { As want shall neuer breede thee woe.

What a great benefit we receiue at the handes of almighty God, by our naturall

O H almighty God, father of our lorde Iesus Christ, who hast vouchsafed (of thy
A. 3. great

purge our hearts from all unrighteousness.
turall sleepe, none is igno-
raunt what perrils wee es-
cape, in the darke & dole-
full night, wee may easilie
iudge. And what fauoure
the almighty extendeth to-
wardes vs, in giuing vs
lodging, not in the fieldes
but in houses, not vpon the
harde and colde grounde,
but vppon softe pillowes,
warmelie couered, experi-
ence teacheth: VVhat than-
kes for this so bountifull
benefits of his, we are daily
bounde to yeelde, I woulde
we allknewe, and had will
to yeelde them accordingly.
as did Dauid who Psal. 55
in the morning, at midday
and at night, calling on
the name of the Lord, with
thanks sayde, Psal. 143 6.

Lord let me heare thy
louing kindnesse betimes
in the morning, for in
thee is my trust.

So let vs yeelde his maie-
stie due prayses for his con-
tinuall

thy great fauour & loue)
euen from my childhood
vnto this day, to take
such fatherly care of me,
that nothing hath destroi-
ed, or hurte me, but haue
beene safelie preserved
bothe day and night, fro
sodaine death, and from
all other perrils and dan-
gers incident vnto man-
kinde, & haue all my life
beene preserved: And of
thy free fauour and loue
(without anie deserte or
merite of mine to my
great comforte) enioyed
the sweete benefite of
sleepe and rest, which is
most wholesome, for my
poore and weake body,
yea and so good a nutri-
ture therevnto, as good
soile, to the barraine field,
or thy timely showres to
the dry ground, or meate
acceptable to the hungry
stomacke.

Oh sweete Lord, such
bath

A person in his prayer.
tinuall louing kindnes to-
wardes vs saying.

hath beene thy fatherly
care of me, this night past
that the sleepe which
thou hast giuen me, is most cōfortable, bothe to my
bodie, and soule, in so much, as I am the more aptly
giuen to the execution, of my worldlie busines, and
the seruice of thy diuine maiestie this morning,
wherein asist me (sweete Lorde) with the helpe of
thine holie spirite, comfort and defende me this day
and euer, with thy mercifull ayde, that none afflic-
tion, hurte, or misfortune, dismay me, no tribulation
or anguish of minde draw me from thee, no world-
lie care, delight, or fantasie, carrie me at any time in-
to anie wicked cogitation, action, or speeche, for
(Lord) I knowe that it is not thy wil, that any euill
shoulde dwell in vs, or that we shoulde at anie time
offende thee, but to keepe our hearts pure and vnde-
filed, as a fitte receptacle for thy Maiestie. Yet thou
sufferest sometimes, vnlawfull affections to haue the
vpper hande, to the end, that we (feeling our weak-
nes, and corruption) should wholie confesse, all our
strength, all our godlie cogitations, and workes, to
proceede from thee. And for that all flesh is full of
sinne, and that the iust fall seauen times a day, for-
giue (Lord) my wickednes, mine offences, and sinne
committed, either this night past, by foolish dreames
fantasies, or other temptations, or at anie time since
I came into this miserable worlde, beeing a moste
sinfull creature: and that (beeing pardoned by thy
A. iiii, mercie)

mercie in Iesus Christ, I may proceede in the residue of my dayes (gouerned by thy holie spirite) voyde of all offences, vsing my vocation and calling so, as may be to the setting forth of thy glorie, main-tenaunce of thy fauoure towards me, and getting those things which may be sufficient for the main-tenaunce of mine estate heere, and for the reliefe of such as are committed to my charge; And graunt me alwaies, such regarde of seruing thee, as thine hande may alwaies directe mee to good and happy successe, in all mine affayres; Bleste thou the worke of mine handes (good Lorde) and graunt mee so to flye ydlenes, the mother and Nurce of all euill, that both this day and all my life, I may, by godlie care and trauaile, get me a sufficient, & competent liuing heere, that I be no burden and charge to such as are rich and welthie, nor depend vpon the succor, helpe, and furtheraunce of others, whose helpe is moste slippery and deceitfull. Least that in hope thereof, I giuing my selfe to ydlenes, and loytering (when their helpe shalbe with-holden from me) I be diuen (as the wise man sayth) to goe in a ragged coate, & to want my foode. But contrary wise (Oh Lorde) graunt that I may so imploy my selfe, to laboure, and diligent execution of thy busines, this day and euer, that, I may (through my blessing) luckelic prosper therein, and shew my selfe so helpfull to the poore impotent and needy, as the fruite of my trauaile, shall extende vnto. That thou maiest fulfill

in me, that most sweete promise of thine. *That who so considereth the poore and needye, thou wilt deliuer him in the tyme of trouble.* Lord thy mercie is infinite, and thy loue towardes vs vnspokeable, wherefore giue me grace, alwayes to serue thee, yea at all times and in all places, both in laboure and rest, welth, and pouertie, sicknes and health, yea all my life and at the howre of my death, that I may passe this day, and all the rest of my transitorye life, in the fulfilling of thy lawes, and be readie at thy fauourable becke and call, to come and appeare before thy throne of mercie, in perfect hope, of thy louing receiuing me into the bosome of thy sweete imbracings, not for my woorthines or desertes, (which is but corruption) but for the merites of thy sonne Iesus Christ, there to rest, inioying the fruites and benefit of his death and bitter passion in whose name, I referre my selfe and all mine, both this day and euer, vnto thy Fatherlie protection, humbly beseeching thee, to direct al my thoughtes, wordes and actions, vnto my liues ende. Good God. Amen.

Oh Lorde increase my sayth.

A short

A pensive mans practise.

*A short prayer to the like
purpose.*

WHanke thee most mercifull Father, my
maker and preserver, that thou hast so lo-
vinglie vouchsafed to tender my safety this
night past, giuing me sweete sleepe, to the
refreshment of my feeble and weake bodye.
So (of thy goodnes vouchsafe) to extend y^e like louing fa-
uour, towarde me this day, whereby I may be both safe,
lie preserved, from all kinde of euill, and imploy my selfe,
diligentlie vnto the execution of my vocation, to the re-
leeve of mine and mine, and to thy glory. Amen.

Oh Lord increase my faith.

A prayer for the Queene.

{ What so thou be, pray God alwayes,
To blesse our Queene with happy dayes:
Whose wisdom (vnder God) so long,
Hath kept this Realme from forraine wrong. }

THe vnspokeable be-
nefit of our long
peace, and gracious
tranquillitie, may (without
manie circumstances or
manie wordes) suffice to
mooue thankfull mindes to
praise the God of Heauen,
for

ALL possible thanks
we giue vnto thee,
Oh Lord of mercy,
King of all the Kinges,
and kingdomes of the
earth, for that thou hast
vouchsafed to place ouer
vs, thy little flocke of thys
Realme,

for his vnſpeakable loue, to-
wardes vs, in giuing vs ſo
gratious a gouernesse, vn-
der whom we haue not only
theſe xxv. yeeres, peacea-
bly lined but enioyed the
comfortable paſſage and
ſoode of the goſpell, when
manie other nations haue
wanted the ſame, to the
ſamishing (as it were) of
their poore ſoules, where-
fore, conſidering, that wee
may (if not the more to our
ſhame) feede thereof at ful,
and thereto freendlie in-
treated, and inioyned, not
onelic (which is generall) by
the word it ſelfe, but by ſe-
uerall iniunctions ſette
forth for the furtheraunce
of Gods glorie and our pro-
fit, by her maieſtie, in Eng-
land onelic: And therefore
(as we ought for all men) ſo
eſpeciallie we are comman-
ded to pray for the good &
prosperous eſtate of Kings
and Princes, and thoſe in
autho-

Realme, ſo pure a guide of
true religion, Elizabeth
(by thine heauēly proui-
dēce) our Queene, vnder
whom, enioying the free
libertie of the true ſeruice
of thee, we reſt in a quiet
eſtate bothe of bodie and
minde. We humbly pray
thy fauourable regarde, to
beholde with mercifull
eies, the ſame thy ſeruant
our ſoueraigne Lady, and
gouernes. And ſo fructify
her heart, with the good
graine of thine hollye ſpi-
rite, that ſhe alwayes in-
clined (by the working
thereof) to the ſettinge
foorth of thy worde, may
walke according to the
truth of the ſame, ſincere-
lie, that we thy ſeruants,
and vnder thee her ſub-
iects, ſeeing her godly ex-
ample, may be aſhamed
to fall ſhō that due forme,
of honouring thy name,
which for thy glory, ſhee
hath

A penſiue mans practiſe.

authoritie. 2. Tim. 2. *Let vs, as we haue vnſpeakable cauſe, beſeeche God of his goodneſſe, fauourably to looke vpon our moſt gracious Queene Elizabeth, & to graunt vnto her a prosperous raigne, with manie and happie dayes, to the pleaſure of him, and comfort of vs, Let vs not forgitt it, leaſte God forgett vs.*

hath through thy grace, by the rule of thy worde, preſcribed vnto vs. Banish good Lord from her heart, all ignoraunce, and print therein perfect wiſdome, and knowledge of thine heauenly will, giue her an obedient minde, abounding withall humilitie towardes thy diuine maieſtie: Saue and defende her from the ty-

rannie of forraine power and authoritie, and from all ſuch, as profeſſe not inwardlie vnfeyned zeale of thy Goſpell, giue her godlie Counſellors, and ſuch zealous and true harted miniſters of thy wyl, that ſhe and we, according to the trueth, of euerye our ſeueral functions, may truelie ſerue thee, in this life, and in the ende, for euermore raigne with thee in thine heauenly kingdome, for Ieſus Chriſtes ſake, our only Redeemer Aduocate, and ſweete Sauour. Amen.

Oh Lord increaſe our fayth.

A prayer

*A prayer for the Sunday
morning.*

{ Let labour passe, let prayer bee,
{ This day the cheefest worke for thee, }

As the Lorde hath assigned vnto mā sixe dayes of seauen for his necessarie trauaile. So hath he expreslie commanded Gen. 2. the seauenth to be hallowed and kept, onely for the seruice of him, wher in (all busines sette aparte) we should referre our selues to prayer, to the hearing or reading of the worde of the Lorde, without any vngodlie exercise at all: wherfore as did Dauid, Psal. 55. 6. euery day, so let vs, especiallie this day, instantlie call vpon the name of the Lord and he will heare vs. And with Esay. Esay. 26. Let our soules with a longing desire in the night, seeke vn to the Lorde, and in the morning carelie call vpon
his

OH almighty Father, most wholesome protectoure, & keeper, both of soules and bodyes of the faithfull. I yeelde the humble and hartie thanks, for defending & sauing mee, thy sinfull creature, this night past, and all my life hetherunto, frō suddaine death, and from other perrils & daungers, wher into my fillie soule and weake bodie are subiecte to fall. And wherewith I am so besette, that (had I not beene preserued by thee) it could not otherwise haue beene, but my bodie had perished, and my fillie soule beene carryed into eternall perdition.

But

A pensive mans practise.

his name, so shall our doo-
ings please him, & all shall
goe well with vs. And espe-
ciallie vpon this day which
the Lord hath reserved for
the seruice of himselfe. Nu.
15. Punishing such, euen
with death, who breake the
same, as appeareth in the
booke of Numbers, by him
who was at the commaun-
dement of the Lorde, stoned
to death, for gathering
stickes on the Sabaoth day:
Esay. 56. Blessed is the man
that keepeth the Sabaoth
day vndefiled, seruing the
Lorde in prayer. Esay. 58.
Not in seeking his owne wil,
nor speaking a vaine word.
Pray that it may bee honou-
red, and not abused & dis-
honoured as it is: least God
the Creator of it and vs, pu-
nish our disobedience.

providence, shall thinke meete and conuenient, for
mine owne, and for the releefe, of such as thou hast
committed vnto my charge, and gouernement.

But most sweete Lord,
my strong Castell & de-
fence, my shield & buck-
ler, my sure refuge, and
succout, who hast conti-
nuall regarde of the safety
of thy seruants, that thou
neuer sufferest them to
bee ouercome with any
kinde of euill, nor to fall
into any kinde of daun-
ger: vouchsafe to forgiue
me what soeuer I haue
committed, and doone
against thy diuine will,
eyther sleeping or wa-
king, this night or anie
time (secretlie or openlie)
hetheretofore, by reason of
the corruption which re-
maineth in me.

And vouchsafe, that as
I haue quietlie passed
this night, so I may en-
ioy, at thy merciful hands
whatsoeuer thy fatherlie

Establish

Establishe (good Lorde) within my weake & feeble bodie, strength, to withstande all euill motions of the flesh, all vngodlie desires of the minde, & worldlie vanities, that I may feruentlie (as I ought) continuallie, both in the morning and at night, and at noone day, yea and at all times, and in all places, truly serue thee, without hypocrisie, dissimulation, or mallice. And for thy mercies sake, keepe mee this day, and all the rest of my transitory life, from suddaine and vnprovidid death, keepe my tongue and lips, that I speake or vtter nothing, which may be eyther vncomelie to be spoken, or whereof may redownde hurt, or hinderaunce to my selfe or others, but that I may endeuoure (as much as in me lyes) to speake and vtter those thinges, which may be, to the setting forth of thy glorie, maintenaunce of peace and concorde, and to the reducing such into the right way, as wander and goe astray; As for slaundering, lying, backbyting, falssewitness-bearing, enuie, and such like, (good Lorde) take vtterly from me. And keepe mine heart and minde, from the moste damnable sinne of murmuring against thee, and from dyspayre, that in all aduersities, tribulations, and troubles, I may alwayes, beare, a patient, contented, faithfull, and a thankfull minde, with full perswasion, that if thou suffer, mine aduersaries (being maliciouslie bent against me) to reuile me, persecute me, to molest or hurte me, or if thou permitt either fire to consume me, or my substaunce, or any other casuall

A penſiue mans praſtiſe.

caſuall meane to diminith mine eſtate , and ſtay of my liuing, or if I ſuſtaine loſſe of freendes, ſicknes of bodie, or hurt of my limmes , it proceedeth not but by thy diuine prouidence , yea onelie of thy meere loue, and fatherlie care , which thou haſt of mine amendment : for nothing happeneth to thoſe whome thou loueſt (breede it within theyr weake mindes neuer ſo great greeſe, or fall it out neuer ſo contrary , to theyr deſires) but it bringeth with it ſome ſecrete working, for their good. Wherefore in the name of thy ſonne Ieſus Chriſt, I moſt humbly beſeeche thee, that thou wilt vouchſafe, to ſettle in mine heart, ſuch perfection of patience, as what ſoeuer, eyther this day or heereafter ſhall happen or befall vnto me, I may accept it as a moſt wholeſome medicine, for my ſo deadlie diſeaſe of ſecuritie, and ſo in hope of thy louing kindnes, and mercie to goe forwarde this day, and all my life, in perfect loue, vnfeyned zeale, and continuall obedience to thy will. In hearing thy worde attentiuely, in reading the ſame dilligentlie, in following it effectually, and in praying vnto thee zealouſly, and faithfully, embracing all goodnes willingly, and auoyding all euill warilie, that ſo ſpending this day , I may the better proceede to the execution of my calling, this weeke following, to the releefe of my neceſſitie, & furtheraunce of my neighbours; That ſo continuing vnto the ende, I may receiue the reward of thy celeftiall kingdome, which thy ſonne Ieſus Chriſte
hath

hath purchaſed with his bloode , for all true belee-
uers in thee. In number of whome (ſweete Lorde)
for the merytes of him thy ſonne, make me, that I
with them, and they with me, may continually
ſing laude and prayſe vnto the Trinitie eternallie,
which graunt for thy ſonne Ieſus Chriſt his ſake,
Amen.

Oh Lord increaſe my faith.

A ſhort prayer to the like
purpose.



ALL poſſible thankes, I render vnto thee,
moſt louing and moſte mercifull Father,
that it hath pleaſed thee to bee my carefull
watchman, this night, preſeruing me from
many evils, vouchſaſing ſleepe vnto mine
eyes, to the vnſpeakable comfort of my poore bodye. Let
it likewise pleaſe thee, I humbly beſeeche thee, to giue
me grace, according to thine heavenly will, and expreſſe
commaundement, (as at all times) ſo this day eſpecially,
to imploy me to the ſeruice of thee, in all godlines, and
purenes of life, leauing all bodily labours and exerciſe,
as to the Sanctetie which thou in the beginning gaueſt
vnto the day, when thou haideſt finiſhed all thy worke,
dooth iuſtly deſerue, *Amen.*

Oh Lord increaſe my faith.

B.i.

A confeſſion

A confession of sinnes.

{ Confesse thy sinnes to God on hie :
{ Who pardons sinners when they cry. }

FOrasmuch as all men
by nature are sinners,
and none, (Christ ex-
cepted) euer liued without
manifolde offences, Let vs
with Daniell cōfesse Da. 9
that we haue sinned, that
we delt wickedlie, in tras-
gressing the lawe of the
Lord. Pro. 28. For who
so hideth his sinnes shall
not prosper : but he that
confesseth them and for-
saketh them, shall finde
mercie. For when Adam
Gen. 3. had broken the cō-
maundement of the Lorde,
he excused his fault, & was
accursed. But Dauid con-
fessing his wickednes found
fauour The lost sonne Lu.
15. after long going astray,
at last returned, confessing
his

OH omnipotent fa-
ther, and euerli-
uing God, from
whose wisdom & fore-
knowledge, no secretes
are or may bee hidden :
but doost plainly con-
sider & behold the workes
wordes, and thoughtes, of
all creatures, I most hū-
bly beseeche thee of thine
infinite mercye to haue
compassion vppon my
sinnes, which are so great
and greuous, so many,
and they so vile, and loth-
some, to thine heauenlie
eyes, that thou canst not
abide to turne thy louing
countenance towards
me. Oh Lorde I doo con-
fesse, that my conception,
my birth, yea and all my
life

*his fault and obeyned par-
don. Iohn Baptist. Mat. 3.
when hee first preached the
gospel, he baptized none,
but such as confessed theyr
sinnes : wherefore let vs
faithfully, and continually
vpon our knees, acknow-
ledge our sinnes, and pre-
pare our selues to vnfeyned
repentaunce, and vndoubt-
edlie we shal obtaine mer-
cie at the hāds of the Lord
For if we acknowledge our
sinnes. 1. Iohn. 1. he is faith-
full to forgiue them, accor-
ding to his promise. Say
with Dauid. Ps. 23. I will
acknowledge my sinnes
vnto the Lord, and will
not hide mine iniquitie
from him, yea confesse a-
gainst thy selfe, and he wyll
forgiue thy sinnes.*

*life, hath beene in sin, our
Fathers and mothers sin-
full, euen from the stocke
of our great Grandfather
Adam, whose blindnesse
shoulde haue beene our
light, and whose sight was
turned to our blindnes &
darknes, by the deceitful &
most vile aiurings of that
enemie of ours, the wilie
and moſte ſubrill ſerpent
ſathan, by whose intise-
ments, our forefather (bee-
ing clothed with innocen-
cie and ſimplicite, in moſt
pure & vnſpeakable hap-
pines) was mooued to the
deſire of the knowledge of
that, that thou woldeſt he
ſhould haue beene igno-
rant of : And which thou
haddeſt vtterlie forbidden
him. By breking of which
thy commaundement, he
with Eue (whome thou hadſt ordeyned out of hys
owne fleſh, to be his companion and comfort) where
with thine Angell (according to thy determinate
will) driuen out of *Parradice*, a place of ioy, to a
B. ii. pitt*

A pensue mans practise.

pitte of sorrow, from good to euill, from ease to labour and trauaile, from quietnes to trouble, from wealth to want, from light to darknes, from myrth to mourning, from succoure to be succourles. In so much (Oh Lord) as he, our father, purchased for vs his children, none other possession or inheritance, but the vnhappy enterance into sinne and corruption; And we his children, beeing by succession ingrafted in this detestable stocke of sinne, haue hetherunto (notwithstanding thy most louing, and by so sundry meanes, calling vs by thine holye Gospell of comfort) continued therein, to our vtter perdition, deserued death and destruction, confessing and acknowledging our selues, runnagates, outcastes and trewantes, and of our selues altogether vnable, to cast away and lay aside, these workes of darknes, and to obtaine againe the Lanterne of light. Yet forasmuch as I am most sorry from the very bottome of mine heart, that I haue offended thee, wilfully, and disobedientlie strayed from the wayes of thy Lawes. And doo vnfeynedly condemne al my former life, to be most vile, determining in heart, (by thy grace) to forsake sinne, and cleaue vnto godlines, and purenes of liuing, to decline from euill, and to doo good, I most humbly (euen vpon the knees of mine heart) beseeche, thine almightye Maiestie, to lystn with a moste willing and attentiu eare, vnto my gtoninges, secrete sighes, and vnfeyned repentance, and with the eyes of thy mercye, to beholde my
lamenting

ting spyrite, and so vouchsafe to accept the same, as it may bee vnto thee a sufficient sacrifice for all former euills. That I beeing free from sinne, (not by any deserte or meryte of mine owne, but onely by the death and passyon, of thy Sonne Iesus Christe, may take perfecte holde of the remission thereof: and fully perswade my selfe, that through the death of him thy sonne, I am agayne restored to the former happines, and blessed estate which oure first parent *Adam*, was in the beginning placed in.

And the heade of that subtyll Serpent sathan, (who so wylilye deceyued him) by the seede of the Woman, to bee altogether bruized, troden downe, and vanquished, and his power quite taken from him. So that hee is not able anye more, to lifte him selfe vppe againste the Chyl- dren of Fayth, as hee seeketh and desyreth, yea and often preuayleth againste the weake and feeble ones.

Vouchsafe (sweete **LORDE**, and moste loouing Iesus) to consider my weakenesse, and frayltye, and mortefye in mee all delights of thys miserable worlde, and the corrupt fleshe. And stande betwene mee and Sathan, that hee preuayle no further agaynste mee, then I shall bee able to resyste, for wee can not stande, but doo continuallye yelde, vnto the deceiue- able shewes of this worlde, the false motions of

A penſiue mans praſtiſe.

the fleſhe, and temptations of Sathan, without thy continuall ayde and aſſiſtaunce, wherewith (I beſeeche thee) both at this time and euer, arme me, waſh me with thy bloode, and purge me with thy grace, that I may nowe beginne, and for euer continue, in liuing according to thine holy and heauenly commaundement, to the prayſe of thy name; and mine eternall ſaluation, ſweete Sauour. *Amen.*

Oh Lord increaſe my fayth,

*A ſhort prayer to the
like purpoſe.*



O Father of mercie, and God of all goodnes, I confeſſe vnto thee, the corruption which from Adam to vs remaineth in our fleſh, whereby wee daily rebell againſt thy diuine Maieſtie, vouchſafe Oh Lorde, I humbly beſeeche thee, for Jeſus Chriſtes ſake, to forgive my ſinnes, and to pardon mine iniquities. And inſtill into my heart, vnfeigned repentance, that the death of him thy Sonne, may take away the heauie burden, which the fall of our firſt Parents layde vpon vs. *Amen.*

Oh Lorde increaſe my fayth.

A prayer

A praier for the euening.

{ When thou betakst thee to thy rest,
Comruit thee to thal'mighties heit :
{ For when thou lyeest downe at night,
Thou art not sure to see day light . }

Although that wee can not at all times, duely examine our selues as concerning our life past, yet once in the day it is most requisite to consider, howe we haue spent the time past : namely at night to weigh what we haue doon the day before, and in the morning, to consider, howe we haue past the night. For although the night was ordeyned for rest, yet as sayth Paule. i. Thes 5. we should then watch and bee sober, singing prayses vnto the Lord, as Dauid did, Ps. 42 giuing him thanks for the helpe of his presence, that is to say for his protection, the day

O H heauenlie Cod and eternall Father, giuer of all good thinges, and protectour of all that loue thee, I yelde thee moste humble and hartly thanks, for thine inestimable benefites, not onely for keeping and preserving me this day, but all my life, that neither mine enemies haue preuailed against me, as they sought and desired, nor anie other misfortune which within this world is incident vnto mankinde, hath overcome me, but hast like a moste louing father, and careful

B.4. full

A pensive mans practise.

day past, praying the same
in the darke night, when
all things by reason of the
darknes are hidden, and
when the wicked goe a-
bout theyr euill pretended
purposes, to the disturbance
of the godlye. Therefore,
whatsoeuer thou doo Dan.
11, whether thou lie downe
or rise vpp, be meditating
the law of the Lorde.

full Puruey or, giuen and
prouided for me all thin-
ges necessary. In somuch
as I haue beene well re-
freshed and replenished,
with thy great benefit of
feeding me, and with thy
gracious benefite of clo-
thing me, so that I haue
not faynted throughe
want of foode, nor beene
oppressed with over-
much colde for lacke of

rayment, as with mine eyes (to my great greefe) I
may and doo beholde a number dailie, in diuers
corners of the streetes, and wayes as I passe, who
are most greuously tormented, with hunger, colde,
sores, and sicknes, (lamentable to see) whom also
thou hast bought most deerlie, and yet sufferest
them to be oppressed, and I, who haue deserued no
lesse, nay rather good Lord, a great deale more, then
some of them haue, by thy fatherly goodnes, not
onely escaped those afflictions, but receiued at thy
mercifull handes, infinite good gifts, and vnspeak-
able benefites, for which thine inestimable loue, I
cannot sufficientlie prayse thee. Oh Lorde forgiue
mine offences, which this day I haue committed &
doone against thine almightie maiestie, whether
they be secrete and vnknowne, or open, whether
they

they were doone in my youth, or at any time since, pardon them Oh GOD, for Iesus Christes sake, and vouchsafe me thy grace, to amende my life, and to returne vnfeynedly to the seruice of thee. And for asmuch as I can not continue without thy continuall protection, vouchsafe to extend the same vnto me thy wretched creature, this night, that I may quietly take my rest, which thou haste appointed for a refreshment of our wearyed members, and hast ordeined the night and darknesse as a time most conuenient to take the same in, being a time, wherein we shoulde, to that ende cease from our labours and daylie assayres; And vouchsafe vnto me thy poore creature, (who am of my selfe, neyther of power to lye downe, nor being layde, able to rise vppe) thine especiall assistaunce, and helpe, that in thy name I may lie downe, and receyue at thy mercifull handes, sweete and comfortable reste, not according to the greedines of my corrupt nature, but as shall be onely expectient for the refreshment of my weake body.

And for as much (good Lorde) as thou knowest with what mortall foes, wee are continuallye assaulted, both sleeping and waking, who endeuer by all meanes, to entrappe vs by some euill or other, which wee heare or see, in thys vale of vanitie, to our delighte, (though contrarye to thy will) wherevnto we often yelde, and that in

A pensive mans practise.

in the day time : much more in the darke and loth-
some night, wherein all thinges are couered and hid-
den, and when the heauines of drowlie sleepe, kee-
peth downe our vnderstanding ; in which time of
darknes, such as intende to worke wickednes, are
most ready with dilligence (abhorring the light) to
put in practise theyr mischeuous deuises. Therefore
I most humbly beseeche thee, Oh God almightie
to preuent the in their euill imaginations, that in no
wise they hurt me; And to graunt (though sleepe to
my bodie sufficient and not ouermuch) yet to my
poore soule watchfull and dilligent waking, that
I fall into no daunger, by yeelding to any euill in
the sleepe of my bodie. vouchsafe also to garde and
defende me, that nothing hurte me this night, that
fire consume me not, nor anie thing that belongeth
vnto me, nor any other daunger whatsoeuer, dismay
me. Keepe me also (good Lord) from suddaine and
vnprouided death, and preserue me so by the
watch of thine holic Angells, that I may take my
rest in quiet, vntill the morning, and then giue my
selfe, vnto the finishing of my duetie, to the discharg
of my vocation, and fulfilling of thy will, vnto my
lines ende: for which thy fauour, and for all things
els necessary, for me and all other, for whom thou
hast commaunded vs to pray: as for all such as are
in anie kinde of affliction, in bodie or minde, for
the testimonie of thy trueth, that thou wilt streng-
then them, and thine whole Church, in pure religi-
on.

on. For all such as are sicke and diseased, that thou wilt, eyther restore them to health, giue them patience, or receiue them vnto thy selfe, for the preservation of our Queene and gouernelle, *Elizabeth* by thy diuine prouidence, sette ouer vs, that shee may continue to thy pleasure, long and prosperously ouer vs, and for this whole Realme of England, that thou wilt graunt vs all true repentaunce, for our Parents, Brethren, Sisters, Kinstolkes, Neighbours, and all them that thou wouldest wee shoulde commend vnto thee in prayer; Giue mee grace to say that prayer; which thy sonne Iesus Christ taught vs, saying: *Our Father which art in heauen. &c.* And for as much as we cannot pray effectually without thine especiall gift of faith, vouchsafe to ingrasse the same in mine heart, that I may both nowe, and euer, make vnfeyned confession thereof, as thine Apostls haue sette downe in these wordes. *I beleue in God. &c.* Oh Lord, now vouchsafe to imbrace me with the Armes of thy mercie, vouchsafe to receiue me into the bosome of thy loue, shaddowe me with thy winges, that I may safely take my rest this night, in peace, in the name of thy sonne Iesus Christe: in whose name I referre me wholie into thy louing protection, beseeching thee, that when my last sleepe shall come, I may take mine euerlasting rest with thee in thy celestiall kingdome, sweete God. *Amen.*
Oh Lord into thine handes I commend my selfe.

Oh Lord increase my faith.

A short

A pensue mans practise.

**A short prayer to the like
purpose.**



O Almighty Lord God, I thanke thee that this day past, thou hast of thy meere mercy vouchsafed vnto me, thy poore creature, not onelie protection, against all daungers and euills: But also all thinges necessary. So I humbly beseeche thee, of the same thy mercy, and for thy sonne Iesus Christ his sake, to extend the like protection and fauour, towarde me this night, that I may enioy at thine handes, safe and quiet rest, to the comforte and refreshment bothe of my bodie and soule, for Iesus Christes sake. Amen.

Oh Lorde increase my fayth.

*A prayer for the increase
of Fayth.*

{ If thou wilt haue, what thou doost craue: }
{ Pray thou in faith, the Gospell sayth. }

F *Aith (as saith S. Paule
vnto the Hebrues)
Heb. ii. is a sure foun-
dation of thinges hoped
for & an euident feeling,
of*

O Almighty God,
and father of our
Lord Iesus Christ
by whose worde we are
taught, that to loue thee,
feare

*of the manifold promises, which God the father hath made vnto vs, 1.Pet.1 touching our saluation, in his sonne Christe our sauiour: and whereby also, wee already inwardely taste of the unspeakable ioyes wherof wee shalbe heereafter made fullpertakers Heb.11 in Heauen: without it wee can doo nothing: But by it Gal.3. wee are blessed of him: and by it 1.Pet.1 we are saued: by it Eph 6 are all the fiery darts of hell and sathan quenched. The iust man Aba. 2. shall liue by fayth: the daughter of the woman of Canaan, Ma.8. was healed by the faith of her mother. Elias the Thelbyte, 3.Kin.16. 17. through fayth was fed with Rauens in his distresse and hunger, hee prayed for rayne, and through fayth obteyned it: by his faith was the Oyle
of*

*feare thee, and serue in trueth, godlines, and sinceretie of life, is the onely way and meane to continue thy loue and fauour towards vs, without the which, wee can not but perish. And beleefe and confidence in thy sonne Iesus Christe, the onely meane of our redemption, and attonement with thee, the onely holde of our saluation; whereof we can not be sufficiently assured, without thine especial gift of faith, which is the ancor, wherevnto the cable of our saluation is fastned. And beeing broken, the hope also of our saluation, decayeth & waxeth of none effecte plant therfore (most merciful God) one sparcke of true faith, in mine harte, that I may certainlye know thee, perfectly loue thee, and ducly feare thee
and*

A penſiue mans praſtiſe.

of the widdowe of Zar-
phat encreaſed, Dan. 6. &
her child rayſed from death
to life: The three Children
were deliuered from the
wtot fornace by fayth, and
Daniell out of the Lyons
denne: by fayth the ſinfull
woman, Luk. 7. obteyned
pardon: the Apoſtles by
fayth. Aēt. 3. healed ſundry
diſeaſes: Nowe what grea-
ter Iewell can there be had
at the handes of God, then
fayth: for haue fayth and
all thinges. foode ſent from
heauen: defence from Ly-
ons: ſafrye from fire in
the whott Ouen: forgiue-
neſſe of ſinnes: and whatſo-
euer els, concerneth eyther
body or ſoule: And there-
fore let it be a principall re-
queſte vnto his Maieſtie,
that he will vouchſafe that
gift. *W*ithout wauering
aſke it, and God will giue
thee it aboundantly. *W*ith-
out fayth Heb. 11. it is im-
poſſible

and vnſeinedly acknow-
ledge Ieſus Chriſt to bee
ſent into this miſerable
world to ſaue vs miſera-
ble ſinners, & for vs by his
bitter death, to purchaſe
thy fauoure and loue a-
gaine, which we had loſte
by the fall of our Father
Adam. Oh Lorde graunt
me to take ſuch holde, of
his death, paſſion, reſur-
rection, and aſſention, as
by his death we may haue
pardon by his reſurrecti-
on, riſe to righteouſnes, &
by his aſſention, aſcende
with him to celeftiall glo-
rie, and finally attribute
the cauſe and meane of
our ſaluatiō, to proccede
onely by his paſſion. In-
crease this faith in vs
(good Lord) dayly more
and more, that it may
growe, by the working
of thine holie ſpिरितe, to
full perfection, accompa-
nied with good workes
and

*possible to please God. Ney-
ther can we haue accesse to
Christe, Eod. without it,
who is the Mediator be-
tweene God the Father and
vs.*

and godlie behauour,
without the which (I cā
fesse) faith cānot be, that
I may bothe in life and
conuersation, fulfill thy
diuine will in all things,
with-holde not from me

(good Lorde) that singuler gift of thine which is the
stay of our happines, & the want therof, a most cer-
taine token of our perdition. It is the strength of the
weake & feeble ones, the staffe & stay that guides the
blind, the onlie way that leads vnto the vnspeakable
ioies of eternal blisse, the meane to obtaine, possesse,
& enioy, the only good, which is the knowledge of
thy will, the bande of mutuall peace, the Forte, the
Castell, and comfort of a distressed minde, and the
onlie harbour of a sorrowfull soule, no good thing
wanteth to him, on whom thou vouchsafest to be-
stowe the same, to whom all thinges are light, in
whom remaineth no darknes at all.

Banish therefore (sweete Lorde) all misbeleefe, all
wauering, and doubting, out of mine heart, and
plant in steede thereof, vnfeyned fayth, that apply-
ing the same to euery affliction, both of bodye and
minde; I may vanquish and ouercome sathan, with
stande the delightes of the worlde, and suppress the
corruptible motions of the flesh, overcome my bo-
dely enemies, and enioy at thy good pleasure, health
of bodie, soundnes of minde, perfection of limmes,
and

A pensue mans practise.

and all thinges els requisite for me, as no thing is impossible to him, that enioyeth this thy gift effectually indeede: a most precious iewell, an vnspcakable good thing, for thou sayst; *Who so heareth thy word, and beleueth in Iesus Christe whome thou haste sent, shall haue euerlasting life.* Then Lorde (on the contrary) he that beleueth not, is in daunger of euerlasting death. Oh Lord increase my faith, wher by I may beleue in that thy sonne, and take hold of all his promises, who said: *That who so beleueth in him, shall want no manner of thing that is good.* (Lord) I beleue, helpe mine vnbeleefe. Giue mee fayth but as the grayne of a Musterde seede, and I shall be able to doo great wonders, yea I shall bee able to remooue sathan, out of his desired habitation, expelling him and his ministers out of my minde, and walke no longer according to the will of the flesh, but casting away the workes of darknes, enioy the pure light of the Gospell, and perseuer and abide therein, enioying thy fauour & loue, vnto the ende, without fainting, in anie tribulation, or vexation of Spirite, going forward, in hope, in feare, in loue, and vnfeyned zeale towards thee. That I may obteine at thy mercifull hands, what-fouer is necessarie in this life, or for the obteyning of the life to come, and after this life ended, enioye thy celestiaall purchased inheritaunce, sweete Sauour Amen.

Oh Lord increase my faith.

A short

**A short prayer to the like
purpose.**

Humbly beseeche thee Oh mercifull God,
for thy sonne Iesus Chriftes sake, to powre
into mine heart, by the operation of thine
holie spirite, one sparkle of true fayth,
whereby I may truelie beleue in thy Son
Iesus Chrift, as our onelie mediatur and Adocate,
through whose death and passion, we are restored to our
former happines, wherein we were in the beginning plas-
ced, which none can beleue, but through the holie ghoſte.
Encrease therefore my faith, that working by charitie,
I may doo that which may be acceptable vnto thee, all the
dayes of my life. Through Iesus Chrift. Amen.

Oh Lord increase my faith.

***A prayer against the deuill, the
world, and the fleshe, very necessary
to bee often sayde.***

{ If thou these Captaine foes wilt fye:
{ Thou must craue ayde of God on hie. }

THe deuill, who is
Prince of darknes,
Eph 6. and wborn-
leth in this world, goeth a-
bout seeking whom he may
denoue

OH Christ sonne of
the liuing GOD,
who in the time of
thy humanitie, whē thou
walkedst heere in the
C.i. vaile

denoure, and leade head-
long into destruction: by
putting before our eyes the
vaile of the vanities of this
worlde, that we should not
see the light of the trueth,
but to continue in darknes;
in hautes and pryde, as
bondslaues and captiues
to him, whose children
they are 2. Tim. 2. that
continue in voluntarie
blindnes, whose end shalbe
the fire euerlasting. Ioh. 8.
prepared for him and his
Angells. Mat. 25.

Pray that the worlde
ouercome you not. 1. Ioh. 5.
wherein resteth nothing
but wickednes and sinne.

The whole world, 2. Eld. 4.
is full of vnrighteousnes
and wickednes, which who
so loueth, is an enemy to
God.

They that are in the
fleshe can not please God:
Ro. 8. but shall die. Eccl. 2.
That is, such as yeelde them
selues

vaile of this miserable
worlde, in the forme of a
seruaunt, in the substance
of mankinde, art not ig-
noraunt, of the sundrye
greuous assaultes, and
temptations wherewith
sathan, that monstrous
enemie to mankind, try-
ed thee, thou beeing alto-
gether cleane and cleere
from all corruption, yea,
without all desire of sin,
yet hardlie assaulted by
sundrie meanes, to pro-
cure thee to yeelde to his
allurings, wherby (sweet
Iesus) thou haddest suf-
ficient tryall, and experi-
ence of his like assaultes,
vnto our corruptible and
weake flesh, who are by
reason of the fall & wil-
full transgression of our
great Graundfather A-
dam (as thou knowest)
moste easie to bee over-
come, who in all assaults,
haue none other refuge
or

selues to followe the lustes thereof, shall haue the rewarde of the wicked, in eternall perdition: Praye therefore that ye enter not into temptation, but that ye may walke godly, as the seruantes of Christe, and not as the seruants of sinne. or defence, but onely to flie vnto thee, and to reſte vnder the ſhaddowe of thy winges, which is ſo ſure a harbour, and ſo ſtrong a defence, as who ſo faithfully betaketh him vnto the ſame is ſafe fro al the raging ſtormes of ſathan, the deceites of

the worlde, and motions of the vnbrideled fleſhe, all which are, vnto our ſoules, moſte monſtrous, mortall, and moſt cruell enemies.

Oh Lorde let thine holy ſpirite dwell in mee, let it neuer depart from the inner part of mine hearte, but decking the houſe of my ſoule, with the flowres of loue, faith, and vnfeined zeale, it may pleaſe thy diuine Maieſtie, to ſettle thee, and frame thy ſelte therein to abide, that thy preſence may bee ſo terrible vnto his aſſaultes, as he approching neere vnto me, ſeeing thee, and hearing thy name (Oh Ieſus) may flye away, as hee did from thee, in the wilderneſſe, as hee dyd from thee, on the Penicle, and in all his temptations; Thou wert pure at that time, without ſpote of ſinne, I am ſinfull and full of corruption. He could not overcome, or preuaile againſt thy ſanctetie, but I am prone to fall, & therefore eaſie to be overcome; ſtrengthen me therefore, ſtande with me, fyght for me, that he take mee not

A penſiue mans praetiſe.

captiue, and make me a bondſlaue of ſinne: keepē
me free out of his clawes (ſweet Ieſus) let the bright
nes of thy grace, ſo ſhine about me, that his darknes
come not neere me to ouerſhadowe mee, with the
darknes of iniquitie, Let thy ſauour bee a wall a bul-
warke and ſtrong buckler for my defence, for Lorde,
thou knoweſt that his force, is ſo great, his will ſo
ready, & his doings ſo wily, as if thou doo but pluck
backe thine hande, he ſtriketh vs, if thou turne thy
face, he winneth vs to his will, and if thou depart vt-
terlie from vs, we ſhall runne headlong into moſte
horrible deſtruction. Wherefore (Oh ſweete Ieſus)
ſaue me, ſweete Ieſus keep me, ſweete Ieſus im-
brace me, holde thine holy hand ouer me, conſulte
me, and leade me in the middeſt of the path of truth
to celeftiall happines, and let me not bee drawen a-
wrye to the left hande, or to the right, but keepe a
middle and directē courſe, vntill I come to the
place of celeftiall bliſſe, where neither ſathan ſhall
ouercome me, the world deceiue me, nor the fleſhe
procure me to ſin, but be in the light of thy moſt glo-
rious preſence, with the reſidue of thy ſaints, ſinging
eternall praiſes vnto thee. But Oh my moſt louing
redeemer, my time is not yet come my iourney is not
yet at an end, my daies (which though they be but a
ſpan long) are not yet finiſhed. And vntill this body
of mine ſhal paſſe to the graue, my poore ſoule muſt
haue and abide continuall conflictē, with the deuil
the king and Emperor of this world, and with as ma-
ny

ny his ministers, as my tongue can not number, and principally with the world, who setteth before mee insteede of diuine and heauenly contemplations, worldlie vanities, insteede of celestial and true comfort, worldly delights, insteede of heauenly hope, worldly and vnauitable promises, to bring (as much as in him lyeth) my godly enterprises, to wicked end Lord he labours by all meanes to drawe vs into dispayre, by loding our mindes with too much doubt of the performauce of thy most comfortable promises But sweet Iesus, though his power be in show great, thine is in deede greater, though he be strong, thou art stronger, though his instigations & prickings forwarde to wickednes be many, thy louing and fatherlie callings to grace are more. Thou hast promised vs thy helpe, and that most merueylous to our eyes, for thou hast said, that thou wilt giue vs power to doo, not onelie as thou didst, but more, and greater, which is so straunge to the dulnes of our vnderstanding, that we can not but meruaile, that we, who are nothing but corruption, nothing but an heape of sinne, shold doo greater thinges then thy self, (sweete Iesus) who are onelie God, onely pure, onely holynes, and onelie grace and power it selfe. Oh Lorde make this perfectlie known vnto me, make me faithfull & then I know I shal rightly vnderstand it. Lord if we that are sinful & ful of frailtie, giue sathan the repulse, dispise the world, and withstande the euill motions of the fleshe, wee doo that which thou

A penſiue mans praſtiſe.

dyddeſt not , in reſpecte that thou beeing pure and without ſinne, or will to ſinne, were not ſo ſoone to bee wunne, as wee whoſe ſtrength is weaknes, whoſe holines is meere corruption, & therefore was thy victorye leſſe then ours : Sweete Ieſus giue me thy ſtrength, thine helpe, and the lighte of thy grace, to obteyne the victory, and to auoide his tyrannie. Saue me from the deteſtable crue of his miniſters, for great are the conſictes which dayly ariſe in our conſciences, betweene thy grace and ſathan, betweene thy ſpirite, and our fleſh, betweene thy diuine will, and the wicked worlde. Oh what an heauy burden is it, to beare the innmerable temptations which the deuill, the world, and the fleſhe doo offer? and eſpecialy to thoſe, that take not holde by the Ankor of patience, and who ſettle not themſelues within the harbour of thy feare, but giue the raines of their vngodlie deſires ſcope to runne, whether the force of euery vnlawful motion of the wicked friend, the vaine world, or the corrupt fleſh, ſhal mooue and driue them.

Oh ſweete Ieſus, guide the raynes of the bridle of my deſires, that I runne not headlong into any vngodlie action, but beeing lead by the hande of faith, vnder the conduction of patience, I may overcome this capitall, and archenemy of mine, that hee beeing once vanquiſhed, his miniſters may quaille and be diſcomfited, their craftie wilines wexe of none effect, and mine hope in thee, my loue towards thee,

thee, and my feare of thee, daily increaſe. That the world with the deſires therof, may die in me, & I to it, that the vain diſſembling ſhowes therof, draw me not out of the way of truth. Strengthen me (ſweete Ieſus) in my conſlictēs, and temper them ſo with patience, that they may rather be Medicines, then maladies to my poore ſoule, and healthfull exerciſes that I neeuē thinke my ſelfe to be ſecure, but alwaies ſubiect to tryall, for without exerciſe wee remaine vnſkilfull, and without an enemy, we prepare not weapon, neither is victorie gotten without battaile, nor rewarde without victorie. Yet though we overcome, the victory is not ours, but thine who fighteſt and overcomeſt for vs, and yet ſuch is thy loue, that thou giueſt vs the rewarde, & crown, of victory. Make me ſtrong (ſweete Ieſus) forteſye the Caſtell of my ſoule, with ſpirituall weapons, as with fayth, loue, hope, peace, long ſuffering, gentlenes, humblenes, thankfulnes, meekenes, ſtrength, and patience, and ſuch like, that I may continually withſtand the prowde attemptes of theſe my ghoſtly enemies, through thee, and by thee, ſweete Ieſus, mine onely ſauour and redeemer. *Amen.*

Oh Lord increaſe my fayth.

C.iiii.

A ſhort

A pensive mans practise.

*A short prayer to the same
effecte.*

I poore and wretched sinner (Oh mercifull God) humbly beseeche thee, to sende me from thine holy heauens strength, to withstand the assaultes of the wicked fiend sathan, who goeth aboute like a roaring Lyon, seeking by many meanes to deuoure me. Lorde giue me likewise grace, to resist the raging and vniaciable lustes, and desires of the corrupt flesh, and vanities of the worlde. That beeing through thine helpe acquitted, from the force of these my mortall enemies, I may serue thee in holinesse and righteousnes, all the dayes of my life. Amen.

Oh Lord increase my faith.

*A prayer for the helpe and assistance
of God in all our dooings, and that wee
doo nothing, but in his feare and
due obedience.*

{ Doo nothing, but see first thou craue
Ayde from the Lord, good ende to haue: }
{ So shalt thou haue successe alwaies,
As thou wilt wish: and happy dayes. }

D Auid considering the
frayltie of mans na-
ture, & his insuffici-
encye,

O H God of most ex-
cellent wisedome,
vnspeakable mer-
cye

ciencye of hym selfe to
doe anye thing arighte:
wylleth vs to committe
our wayes vnto the Lord,
Psalm. 37. and to put our
truste in him, assuringe
vs, that in so doing, God
will brynge our matters
to good effect, and blesse all
our godly endeouours. Our
forefathers trusted in God,
and were not confounded.
Eccl 2. They continued in
his feare, and were not
forsaken: they called vppon
him & were not dispyed.
Symion feared the Lorde.
Lu. 2. in all his doings, and
the holy ghost came vpo him
& reueiled vnto him, that
he should not die before he
had seene the Messias, enē
Christ our sauior. Corneli
us with his whole houshold,
feared the Lord, Act. 10. &
an Angel came to him and
tolde him, that his prayers
& almes, were come before
the lord, yea the mercie of
the

cie tender loue towardes
vs, & meruailous fore-
knowledg of all thinges,
who hast cōmanded vs at
al times to direct our do-
inges by the rule of thy
lawes. I humbly beseech
thee to direct al my coun
sails, studies & labors de-
uises & determinatiōs so
as they may bee alwayes
measured and guided by
thine almighty wisdom,
& that I take nothing in
hand, disagreeable to thy
wil, but may alwaies faith
fully craue & fauourably
obtaine thine assistaunce
helpe & furtherāce therin
That whatsoeuer I do, it
may come to such end &
take such effect as may be
to the glory of thy name
to the health & benefit of
my soule & profite of my
neighbors. That I at no
time, rashly, or vnadvised
ly, leudly or loosly attemp
or determine any thinge
without

A pensine mans practise.

the Lorde, is from genera-
tion to generation, vppon
them that feare him, and
walke in his wayes, hee ta-
keth great delight in the
people that stande in awe
of him. Deu 5. Iudith fea-
red the Lord, Iudith 8. and
none had the power somuch
as to r.yse vp an euill re-
porte of her: All thinges
goe well with them that
feare the Lord, and who so
craueth faithfully the assis-
taunce of the Lorde, shall
(doubtles) neuer doo a-
misse, for he reuealeth hys
secretes vnto them Psal. 25
which feare him, and ma-
keth the to vnderstand his
couenaut. VVherefore,
trusting neither thine
owne wisdom, thine own
wealth, nor helpe of man,
seeke the assistance of the
Lord, and that faithfullie,
and he will rightly directe
thee for his eye, Psal. 33.
is alwayes vppon him that
feareth

without thine especiall
feare, duellie considering
that thou art the author
of all good thinges, and
bringest prosperously to
passe all godlie actions,
attempts, and purposes:
And whatsoeuer is doon
in secrete, or in intent to
hide it from thy know-
ledge, which none (work
he neuer so secretely) can
doo although for a time
it haue some sweete tast,
namelie a fleshly delight
sometauour, or likely-
hoode of happy successe:
yet is the ende thereof,
bitter and most perilous,
insomuch as it bringeth
shame and confussion, to
the so vnadvised enter-
prisers of the same. Lord
thou sayest that a Spar-
row can not light on the
grounde, without thy
permission, and proui-
dence, which is a creature
of small value, in respect
of

feareth him, and trusteth of man, whom thou hast
in his helpe. made to thine owne i-
mage and likenes, and

whom thou accountest of more value then many Sparrowes: in respect whereof (good Lord) and for thy meere mercies sake, extende so thy fauourable care vnto me, thy trayle creature, that all mine inrents may haue theyr beginning, by the working of thine holie spirite and mine actions end in the same, and not according to the morions, of mine owne foolish desires. Thou like a most louing father wilt vs to take counsaile at thee, in all our exercises, concerning either bodie or soule, before we proceede too farre in them. Oh Lord blesse me, with thine heauenly inspiration, that my minde imagine nothing but what is according to the Lawe of righteousness: Oh Lord blesse the workes of mine hands, the sight of mine eyes, blesse mine eares, that they hearkē not but to the hearing of godly and vertuous communication, and thine holie word, my tongue & lippes with decent speeche, and my feete that they may keepe the way of righteousness. And place within the secret corners of my heart, such due regard what I goe about, or determine, as before I proceed to farr in request of good & luckie successe, I may vnderstand by the secrete working of thine holie spirite, whether my request bee according vnto thy will: And graunt that I neuer absolutelie craue thy furtherance, in accomplishing any my desires, vntil by the
same

A penſiue mans praſtiſe.

ſame ſpिरite, I be truelie reſolued, that my deſires be lawfull, conſonaunt, and agreeable to thy diuine wyll, but may faithfully referre all my matters vnto thee, whether they be heard or not heard, whether preſently or tarrying long, not giuing ouer, feeling in my ſelfe by thy grace, that it pleaſeth thee, conſtantlie continuing, thy good pleaſure, though it come not as I wiſh, let me not by and by fall from my good beginning, but perſeuering in continuall prayers, for thine aſſiſtaunce, and fatherly helpe vnto the end, for thou haſt promiſed neuer to deceiue our godly diſires, not to ſende them away fruſtrate, mercifully heare me (Oh Lorde) in time conuenient. And attentiuely heare me, approching vnto thee, with vnfeyned deſire, and hope of thy helpe, that when any plague, any affliction, miſery or vexation ſhall come vpon me, when the want of any neceſſary thing oppreſſeth me, or accompliſhing of any lawfull ſute mooueth me, I flying vnto thee, as the fountaine from whence floweth all true helpe, all perfect aſſiſtaunce, all good ſucceſſe, and prosperous euents of all godlie endeouours, not ſeeking any other by meane, either to auoide the one or to obteine the other, then thy fatherly directions and ſpirituall motions, I may obteyne the ſame, according vnto my neceſſities, and in thy good time oh heauenly God, for thy ſonne our Lorde Ieſus Chriſtes ſake, graunt this, ſweete God, Amen.

Oh Lord increaſe my ſayth.

A ſhort

**A short prayer to the like
purpose.**



Considering mine owne blindnes, igno-
raunce, and the wilfull obstinacie of my
corrupt nature, which seeketh rather the
fulfilling of the fantastickall deuises of mine
owne brayne, then thy diuine will. And to
vse humane ayde, rather then to craue thine helpe, vouch-
safe I humbly beseeche thee, to establish godlie feare in
mine heart, and vnfeyned obedience, to thine holy ordi-
naunces, that in all mine enterprises, which in thy name
I take in hande, thou wilt vouchsafe to direct me, accor-
ding to thy will, and to giue me prosperous successe, for
thy sonne Iesus Christes sake. Amen.

Oh Lord increase my fayth.

*The sorrowfull sinner, afflicted in
conscience, by reason of his sinnes,
may say thus.*

{ If thou with sinne, afflicted be :
{ Oh then (saith Christ) come thou to me. }

L *Et vs acknowledge
our selues to bee
wretched sinners, and
with*

O Almighty god fa-
ther of merci, who
art more ready to
giue

A pensive mans practise.

with feare fall downe before the mercies seate of the highest iudge. Contemning our selues, to be moste vnrighteous, and iustly deserving confusion. And then, (as S. Iohn sayeth)

1. Ioh. 1. 9. wee shall finde God moste mercifull vnto vs: who is most faithfull and iust to forgiue vs our sinnes: and to clense vs from al our vnrighteousnes for hee desireth not the death of a sinner, but that he turne from his wickednes and liue. And therefore as Ezekiell sayth, Ezek.

23. Turne you, turne you, from your wicked wayes, for why sayeth he, wil you dye in your sinnes: And againe Ioell sayth. Ioell 2.

13. Rent your hearts and not your garments, and turne to the Lorde your God. Because hee is gentle and mercifull, and of much mercy, and such a one as is

sorry

giue, then wee to aske, more apt to pardon then we to repent, more willing to receiue the contrite in heart, into thy fauour and mercy againe, then they to offer themselves by vnfeyned repentance. Lorde I come heere prostrate in hearte, before the throne of thine infinite mercie, & louing kindnes, as one altogether ashamed, to looke vpon the detestable, vile, and abominable offences, which I haue doone against thee, beeing so heauie a burden for my poore soule, that the shoulders of my poore diseased conscience, beginne to sincke vnder the same, and am altogether destitute of any proppe or meane, to support the same, or to ease me thereof, but onelie thy death and bitter passion (sweet Iesus)

sorye for your afflictions, wherefore if thou bee afflicted in conscience by reason that thou haste beene a notorious offender, remember Mary Magdalen, whose wickednes was great, vpon repentaunce, receyued pardon, as also the theefe and the Publican and many other: Dispayre not, but in heartie prayer, and by vnfeyned repentaunce, turne to the Lord.

Iesus) who camest into this worlde to call (not the righteous but sinners to repentance) Lord I bewayle mine heinous offences, and am moste sorye for my sins, which are so vile, & the burden of them so intollerable, that when I turne mine eyes but to the beholding them a farre off, I am by and by, stryken with so great dreade that

I am driuen to most hea

uie sighes, greeuous groanes, and thinke my life an enemy vnto mee, wishing the beginning of my dayes, had beene the day of my departure out of this miserable worlde. But (moste sweete Lorde) when I note them perfectlie in my minde, & take as it were a straight account, what the deedes of my youth haue beene, (beeing indeede) most lewde, most euill, most vile, and sinfull, what a terror doo I suffer in minde? what a dungion of dollours, doth open it selfe (as it were) to swallowe mee vp? what gryping greefes doo torment my poore conscience: in so much as I am at the pittes brincke, of dispayre, wauering in minde to and fro, seeking rest, but loe (Lorde) vnquietnes of minde, oppres-

1eth

seth me so sore, that considering with my selfe, what I haue beene, and what I am, a greate matter vexeth me. But when I looke into the time to come, the time wherein all mine offences, and faults shall bee manifested and laid to my charge. Oh then whether shall I flye, thinke I? whether shall I conueygh my selfe? who shall hide mee from thy presence? who shall saue me from thy iust iudgement? Oh sweete Lord I am euen at my witts ende, wishing for death and ende of my dayes; And yet then the feare of the torments of hell fire, so struieth in me, to the contrarie, that I quake at the remembraunce thereof. And when I couet to liue longer, and see more daies, Lord then I am stricken with doubt, and imagine, that as my life hath beene (euen from my byrth) giuen and inclyned, so greedelie to sinne, and that, the cause of my present dread, I then loath and abhorre my longer continuance heere, fearing least the aptnes of my corrupt flesh, by the dayly rebellion thereof, against the spirite, heape greater plagues vpon my poore soule: What shall I doo Lorde? feare and dispayre thus oppressing me on all sides, all hope of comfort hath left me, onely greefe and sorrowe remaineth, knowing not to whom to flie for succour, or to whom to make my mone. If to man, I knowe his strength, pollicie and wisedome, and comfort to be vaine, his nature inclined to weakenes, and wickednes, as mine, and in him to be no helpe And seeking any worldly meane, for pardon and remission of

of my sinne, I acknowledge it altogether transitory,
superfluous and to no purpose. But the seeking ther-
of to renew and increase my griefe, that I shoulde
leave and give over, the true and onely platforme of
my delivery, and seeke to a counterfeyt shewe of
ayde. Oh God forbid that ever I shoulde, but onely
seeke for pardon of thy self, whom most grievously
I have offended, and therefore to thee I fall prostrate
even in heart (sweete Iesus) the onely Phisition of
all sicke soules, in whose power consisteth the alone
forgiuenes of sinnes, be they neuer so many or great,
I come, I come, though altogether ashamed, vnto
thee my sauiour Iesus Christ, who haste promised
to be a Mediatour for the penitent, vnto God the fa-
ther. It is thy property to call home such as wander
and goe astray, and to traine them vp in new wayes,
be theyr sinnes as redde as Scarlet, thou hast sayde
thou wilt make them as white as snowe, and were
they as purple, thou canst make the as white wooll.
Oh most sweete promise, Oh comfortable saying,
Oh voyce of heavenly consolation, whereby I am
comforted, whereby I am reuiued, yea nowe is my
conscience lightened, now haue I founde the true &
onely Phisition of my long disease poore soule, even
thy self (sweet Iesus) who callest mee, I come, I come
Lord stretch forth thine hand and receiue mee, giue
mee perfect hand fast of thys moste comfortable
saying of thine: let mee enioy the true working of
this most singuler medicine, thy death and bytter

D.i.

passion

A penſiue mans praſtiſe.

paſſion (ſweete Ieſus) who ſufferedſt for our ſinnes;
& cameſt to take away the puniſhment due for our
transgreſſion, and to call vs to repentaunce, without
which there is no hope, of remiſſion of our ſinnes.
Thy mercy is infinite; thy loue vnſearchable, and
wiſedome incomprehenſible, whereby thou calleſt
vs, whereby thou loueſt vs, and whereby thou guy-
deſt vs: And euen of meere loue, which thou haſte
to the ſaluation of my poore ſoule, whom thou
wouldeſt rather ſhould conuert then periſh, thou
haſt ſtirred vp in mine heart, a lothing of my ſinne,
wherein I haue walked, and imbraced the ſame, euē
with greedines: Oh that I were as ready to come, as
thou to call; So willing to leaue, and giue ouer the
fulfilling of vnlawfull deſires, as thou art to forgiue
the ſame; So apt to ſerue thee, as thou art to ſaue
me. Then ſhould ſinne no more dwell in me, nor I
in it, but ſhould enioy thy continuall fauour, and
reſt vnder the winges of thy mercy. Oh Lorde, I
humbly beſeeche thee, that as it hath pleaſed thee, to
ſtirre me vppe at this time, to repentaunce, as thou
haſt called me home, frō the wildernes, of wickednes,
from deepe diſpayre, ſo to place me in the pleaſaunt
fieldes of ſinceritie, trueth, and godlines, as thou haſt
pluckt me out of the clawes of ſathan, ſo vouchſafe
to holde me, vnder the ſhaddow of thy winges, and
to imbrace me with the armes of thy mercy, that I
runne no longer, after the vanities of this world, nor
yeelde vnto the vngodly motions of the fleſhe, that
my

my minde beeing free, from all ſinfull cogitations,
I may keepe my bodie an vndefiled member of thy
Church vnto my liues ende. And although, til thine
appointed time, this miſerable vale, muſt be my con-
tinuing cittie. And although I muſt be driuen to uſe
this worlde according to the neceſſitie of worldlye
cauſes, as thy prouidence hath aſſigned, euery man
to exerciſe his vocation, yet graunt that my minde
may be continually conuerſant, in heauenly things,
and though my bodie wander in earth, my ſoule &
ſpirite, may haue theyr perfect beeing, and abyding,
by perfect faith in heauen, where thou fitteſt & raig-
neth for euer. *Amen.*

Oh Lord increaſe my faith.

A ſhort prayer to the like
purpose.



God whose propertie is euer to haue
mercy, yea whose mercy is infinite, and
loue incomprehensible, and who haſte not
delight in the death of a ſinner, looke fa-
uourably vpon me, who haue ſo deeply of-
fended thine heauenlie maiestie, that I confeſſe nothing
but condemnation due vnto me, for my ſo manifolde ini-
quities, my conſcience accuſeth me, and mine heart be-
wraie th my diſobedience, beeing but a caſt away, unleſſe
it may pleaſe thee, for Jeſus Chriſtes ſake, to turne away
thine indignation, and to take away the plagues which I
haue iuſtly deſerued, and puniſhments for the ſame which

D.ii.

thou

A pensue mans practise.

thou hast ordeyned. Lord cease to be angry, and according to thy mercie, not to thy iustice, deale with me, but according to thy most louing promise, my sinnes being as red as Scarlet, may through my fayth, in the death of Iesus Christ, as white as Snow. And as I haue hether to folowed, euen with greedines, that which I should not, giue me now grace to followe and embrace that which thou commaundest, in thy sonne Iesus Christ, vnto my liues ende. Amen.

Oh Lord increase my fayth,

*A prayer for a competent and
necessary lyuing,*

{ The God above vouchsafeth store,
To him (in faith) that prayes therefore. }

Although thy store increase, & so greatly multiply, that thou be sayne to enlarge thy roomes to bestowe thy fruites: thinke thee not discharged of this most necessary exercise of praier, but so much the more bound therunto, for it is not the increase of fruites

OH almighty God and louing father, who of nothing hast created all thinges liuing, whose care is, so great ouer them all, that thou sufferest not the moste vile or symplest of them, to perishe for want of foode, and

fruite the labour of thy handes or store of wealth that mainteyneth thy lyfe, and feedeth thee, vnesse it bee seasoned wyth the word of God, which preserueth all that faythfully trust in him. Matth. 24.

For thou canst not liue by Breade alone (which is) with thinges necessarye for thy bodie, but by the worde of almightie GOD: And yet we are not onely licensed and permitted, but most louinglye called to come vnto our heauenly father, for whatsoeuer we want: as did Iacob Gene. 28. who prayed for foode and apparell, and obtained it with aboundance God seeth before wee aske, what we want, and yet to show our dutiful obedience & to acknowledg our helpe to come from hym, wee must prostrate our harts before him in sayth, asking
and

and thinges requisite for the, but seeking the same at thy handes, thou gynneth it them, in due season: And by thyne vnsearchable wysedome haste appoynted to euery liuing creature, an abyding, according to his kinde. But such was thine vnspeakable care of man, whome thou hast created to thine own image, that he is as a king and gouernour ouer all, the rest of thy creatures, whome thou haste sette & appointed vnder him, beeing so farre inferiour vnto him, as where thou haste planted in him reason, wysedome, and gouernment, in them brutishnes, beeing altogether vnreasonable, and where they liue & haue there beeing vpon the tops of cold mountaines in desertes, vpon hilles
D.iii. on

A penſiue mans praſtiſe.

and he will giue, knocking
and he will open, ſeeking &
we ſhall ſurelie finde what
we want. Dut. 20. For God
of his meere mercy feedeth
the fatherles, vouchſaſing
vnto them al good thinges
wherefore, whatſoener thou
be, pray faithfully, uſe the
giſtes of God thankfully,
and reuerently, and thinke
not that thy freendes can
helpe thee, thy fruites ſatiffie
thee, or labour preuaile
thee, without the bleſſing
of God. Tim. 6. wherby en-
ioying foode and apparrell,
be therewith content, and
in any caſe diſpayre not. for
the prouidence of God is
great, to giue foode and
things neceſſary, to ſuch as
truſt in him. And it is not
daintye feare that feedeth
ſo much as the truſt in God
can releene with a ſmall &
ſimple dyet, as doth appeare
in the 1. of Daniell, by the
that were ſo well repleni-
ſhed

on hie, and in vallies be-
low, and in ſundry other
vncouth and vknowne
places, where tempeſt &
heate, hardnes and colde,
and other continual dan-
gers oppreſſe them, thou
haſt giuen and prouided
for man, houſes, caſtelles,
and townes to preſerue
them from the force of
windes, tempeſtes, and
ſtormes, and from the
aſſaultes of wilde beaſtes
of the ſielde, in the night
and darknes quietly to
reſt: And although born
naked, thou giueſt him
rayment to couer and to
clothe him, hearbes for
his uſe, and oyle to make
him a cheereful and glad
heart, and ioyfull coun-
tenaunce. Beſides all this
of thy meere goodnes,
haſte giuen him the
beaſtes of the ſielde, the
fowles of the ayre, and
fiſhes of the ſea, to be his
foode

shed with pulfe and water? foode and sustinaunce,
yea (Lorde) such is thy
fauour towardes man, that all the rest of thy crea-
tures, thou hast ordeyned for his vse and seruice,
wherfore I thy sillie creature and worke of thine
handes, humblye prostrate my selfe in heart, beseech-
ing thee fauourably to lookedowne, vpon my ne-
cessitie, and graunt me whatso euer thou seeest neces-
sarie for me, euen a competent and necessarie porti-
on heere, not ouermuch, least I waxe proude, or dis-
daine mine inferiors, and if it be thy will, vouchsafe
vnto me, not ouer little, least vrgent necessitie driue
me to ouer much care, & ouer much care carry me to
vnlawful means, & so runne headlong into thy disfa-
uor. But fill my Baskett, & blesse my store Oh Lord
that I may enioy at thy mercifull handes, sufficiencie
for my selfe, & for the releefe of such as thou hast co-
mitted vnto my gouernment: and for asmuch (good
Lord) as all mine industry, carke, and care, & great
trauaile, can not any thing further me, releue or sa-
tisfie me, in my necessitie, vnlesse thou vouchsafe
therevnto good successe, for thy mercies sake, blesse
me in all mine affayres, blesse my fruites in the field,
my cattell, and all other thinges, belonging cyther
to my selfe, or any other thy seruauntes, as by the
fruites thereof, I and they may be releued. Blesse the
workes of mine handes, that they may prosper,
blesse my sences that they waxe not dull, but be al-
waies capable of such thinges, as belong vnto my

A penſiue mans practice.

vocation; effectually to execute the ſame, both according to thy lawes, and the trueth of that which I take in hand, for without thy bleſſing and fatherly furtheraunce, I can not ſufficiently execute, neither can that proſper, where vpon the whole ſtate, of my liuing and maintenaunce dependeth. VVherefore (good Lorde) guide mine handes, and bleſſe mine vnderſtanding, to the proſperous execution of all thinges, concerning my vocation, that I may gett thoſe thinges, which may be ſufficient, for the reliefe and maintenaunce of me and mine, to the profit of my neighbours, and glory of thy bleſſed name. And what ſoeuer dooth happen vnto me, pouertye or riches, make me (good Lord) of a patient, contented, and thankfull minde, that in aduerſitie, I runne not headlong into ſuch meanes as are vngodlye, neither in proſperitie, wexe the prowder, but waight thy good pleaſure in them both, with thankfulnes, & euer more liue in thee, & by thee, & in the end raigne with thee in heauen, where thou ſitteſt as Author and giuer of all thinges, graunt this for thy ſonne Ieſus Chriſtes ſake, to whom with thee, and the holieghoſt, be all honour for euer. *Amen.*

Oh Lord increaſe my ſayth.

A prayer

A prayer necessarie after the hearing of the word of God.

{ Attende vnto the Ghospell bright;
{ Heare it, and reade, and liue vpright. }

Consider when thou
hearest the worde
of God preached, it
dooth but as it were beat
thyne eares: and ren-
dereth no further benefit
vntyll by the working of
GODS holye spyrite, it
bee inwardly reuealed,
vnto thee. For GOD by
two meanes speaketh vn-
to vs, namely by the
Preacher whome hee sen-
deth, to teache vs. And
by hys holy Spyrite, wher-
by hys doctrine is so set-
led in our heartes, that
we inwardly enioy the true
benefit therof. For wyth-
out the helpe of the holye
ghost

OH heauenlye Fa-
ther, who hast not
only vouchsafed
to make vs, to thine
owne image, and likenes,
but also to sende thy
sonne, Iesus Christe into
this worlde, for our sal-
uation, and hast by him,
not only, giuen vs know-
ledge, of thy diuine
will, heere on earth, and
left it for our learning.
But also freely taken
away our synnes, and
sette vs downe the
perfecte rule to directe
all our actions and
dooings by the same,
which yet neuertheles
conti-

A penſiue mans praetiſe.

ghost, the voyce of the prea-
cher vaniſheth, and the
hearers profite nothing at
all, *S. Iohn ſaith*, That he
that knoweth God, hea-
reth his word, *1. Iohn. 4.*
but he that is not of God
heareth it not. *whereby the*
ſpirite of trueth is diſcer-
ned from the ſpirite of er-
ror. For the word of God
is liuelie, *Heb. 4.* and effec-
tuall, and pearceth more
then a two edged ſword,
entring euen into the di-
uiſion of the ſoule & the
ſpirite. &c. *wherefore pray*
that as the Lorde ſendeth
his meſſengers to ſhewe his
will. So you may both heare
it, vnderſtand it, & pure-
lie liue thereafter, pray for
ſayth, For without ſayth
Heb. 4. the hearing of the
word, profiteth nothing.

thy trueth, the word of life, the ſeede of our ſaluati-
on, is bountifully diſtributed, throughout this our
Countrie, to our vnſpeakable comfort, and greate
terror

continues harde and
darke, to ſuch as neither
by thy grace haue beene
inlightened, nor by
the preaching of ſuch as
thou haſt ſent, beene
taught, which alſo is of
none effecte, without
thine eſpeciall grace, wor-
king to the true ſetling
thereof, within the bow-
ells of the inner man, for
(Lorde) although wee
heare with our eares, wee
can not conceiue it in
our heartes, nor ſhewe it
in conuerſation, without
the eſpecial woorking of
thine holie ſpirite, with-
in vs. Oh Lord I thanke
thee that thou haſte
voucheſafed vs to liue, in
the time wherein dark-
nes and ignoraunce is ſo
much defaced, and ſuper-
ſtition ſuppreſſed. That



rettour of ſuch as hate the ſame : Lorde I thanke thee, that it hath pleaſed thee, to feede vs at this time, with the wholeſome bread of life, the heavenly *Manna*, the word of eternall trueth, wherewith graunt vs, ſo to be replenished, and fedde at full, that we may loathe and abhorre all thinges, which are not of the true table of our ſaluation, the goſpell of thy ſonne Ieſus Chriſt:

But forasmuch (Oh mercifull Lord God) as wee may heare, and not perceiue, and reade, and not vnderſtand, without the light of thine holy ſpirite guiding and inſtructing vs, I humbly beſeeche thee to inſpire our heartes, with a true vnderſtanding of that which this day we haue hearde, with our outward eares, pronounced by the Meſſenger and Preacher of thy worde, and graunt that it may ſo worke to the amendment of our liues, and the increaſe of our faith, feare, and loue, of thee, continually abiding with vs, and to our great comfort, effectually worke in vs vnto our liues ende, accepting the ſame, at the mouth of thy meſſenger, as deliuered euen, by thine owne heavenly voice (as indeede it is) as long as it differeth not from thine holye worde and goſpell, giuing all the prayſe and glory vnto thine owne ſelfe, for he is but a Miniſter to declare thy will vnto vs, who are the grounde, and thy word the ſeede, which beeing ſowne in our hearts, by this thy miniſter may, not onely take ſome roote, but grow vpp effectually, to our comfortable edification and
learning

A penſiue mans praſtiſe

learning, beeing ſo liuely and effectually, as it entreth
euē into the diuiſion of the ſoule and ſpirit: giue
vs grace (Oh heauenly God, in this ſo pernicious a
time of ſectes, ſciſmes, and dangerous controuer-
ſies, that we may beare conſtant hearts, carefull and
deuoute mindes, to the truth, auoyding (with dil-
ligence) the perſwaſions of ſuch as ſeek to ſette vpp
ſuperſtition, and to maintaine errours, and vntrue
doctrines; And as the *Ninuites* at the preaching of
Ionas, repented their ſinnes, ſo giue vs grace, not on-
ly to repent, for a time, but earneſtly to bewaile our
manifold offences, and wholie cleaue to fulfill the
truth of thy lawes, to the ſaluation of our poore
ſoules. Let not ſathan (ſweete Lorde) at any time
wreſt thy truth ſowne in our heartes, neither let
him, nor his miniſters preuaile, in ſowing tares, coc-
kle, or Darnell, among the good Wheat of thy goſ-
pell, as they continually ſeek and deſire, to marre
the Harueſt of our good fruites, which (though they
be fewe, by reaſon of our owne corruption) which
we haue gathered by the hearing of thy glaſpell,
yet (ſweete Lord) vouchſafe to increaſe them, by
vertue of thine holie ſpirit, working within vs. And
let not our deſire of ſeruing thee, be either choaked
or ſnared, with the vnlawfull deſires of this moſte
wretched worlde, but rightly and truly diſcerning
the truth, from falſe doctrine, may vnderſtand who
are thy true miniſters, with earneſt attentiueneſſe vn-
to the vtterance of thy wil by thee, carefully & warily
auoy.

auoyding the counterfeit barking of such as speake for their owne benefit, hauing further respect to their owne pleasure, profit, and commoditie, then to the edifying of our poore soules, whom thou resemblest to Wolves; taking vppon them (vnder the shaddow of simplicitie, and feyned show of innocencie) to guide thy flocke, who (indeede) are moste detestable Hipocrites, and deuourers of thy sheepe, whom I beseeche thee to cutte off, from that godlie and diuine function, and office of preaching, that thy trueth, beeing at all times, purely vttered by godly and deuout Pastours, wee thy poore flock may for euermore be truely edified, and continue within the Hardels of sincere conuersation, and godlie liuing, to the prayse of thy holy name, and to the attainment of our heavenly inheritance for thy sonne Iesus Christes sake. *Amen.*

O Lord increase our fayth
and make vs euermore attentiu
hearers, true conceiters, and dillig
gent fulfillers of thy will.

} *Amen.*

A short

A penſiue mans pracliſe.

*A ſhort prayer to the like
purpose.*



O Lorde vouchſafe, that as of thy goodnes thou haſt, through thy ſonne our Sauour, left for our learning, and to our vnſpeakable comfort, the word of trueth, the goſpell of our ſaluation, which none can learne vnleſſe he be ſent, I humbly beſeeche thee to giue me thy grace, that as I haue heard the ſame, at this time by thy miniſter and meſſenger. So I may be able, perfectly to ſtaine the ſame, in the inner part of mine hearte, according to the trueth, and that I may expreſſe the ſame, in my conuerſation and life, dooing all thinges according to thine heauenly will, vnto my liues ende. Amen.

Oh Lorde increaſe my faith.

*A thanks giuing to God, for
his benefites.*

{ Bleſſe thou the Lord, that giueth bliſſe, }
{ He bleſſeth him that thankfull is. }

BE thankfull vnto al-
mightie God Ephe. 5.
for all thinges, in the
name of our Lorde Ieſus
Chriſte, who hath left vs a
perfect

OH God of vnſpeak-
able mercie, & fa-
ther of meruailous
louing kindnes, the one-
lie giuer of all good and
perfect

perfecte patterne of thank-
fulnes, Mat, 26. alwayes
lifting vp his eyes vnto hea-
uen, giuing thanks vnto
his heauely father. So must
we beare alwayes a thank-
full heart, as a testimonye
of our good wills, for the
benefites of God toward vs
let vs pray alwayes, 1. Thes
5. let vs alwayes reioyce, &
without ceasing giue thāks,
for it is the will of God the
father, in hys sonne Iesus
Christ, towardes vs, Saint
Augustine breefly in this
wise exhorteth vs to bee
thankfull, namely, hartelye
to say, God be thanked. A
sweete sauour (no doubt)
it is in the nostrells of hys
beauenly Maieستie, and an
acceptable sacrifice. Chri-
stostome also willeth vs to
giue thanks vnto the Lord,
and to blesse him, yea al-
though euill chaunces hap-
pen vnto vs, and then shal
those euills be taken away,
and

perfect giftes, who art
more readie to giue then
we to aske, hearing befor
we cal, and giuing before
we desire, thinges neces-
sary for vs. I yeelde thee
humble thanks, for thy
continuall fauour, and lo-
uing kindnes, towards vs
thy creatures, for whose
saluation when we were
lost, thou wast contented
euen of thy meere loue,
to sende thine onely, de-
light into this world, thy
sonne Iesus Christe, ta-
king humaine nature vp-
on him, and abyding the
most bitter pangs of death
vpon the Crosse, to re-
deeme vs againe, into thy
faueur, which by our dis-
obedience was lost, from
darcknes (wherevnto our
blindnes had broughte
vs) into the lighte of
trueth, from ignoraunce
and errour, to wisedome
& knowledge. Oh what
greater

A pensue mans practise.

and on the contrary, (as it must needes follow) he saies that if prosperous thinges happen vnto vs, and we continue vnthankfull, our prosperitie shalbe turned in to aduersitye. So pure a balme and sweete odoure, is giuing of thanks, that the Lord taketh it, as a moste acceptable recompence, for all his benefites, which as wee can not otherwise deserue, let vs continually say the name of God be prayesed. Although it be a terme sometimes vsed of the wicked, who haue their reward with Hipocrites, but blesse the Lord in fayth, and thou shalt be blessed.

greater comfort, what greater ioy, what a greater benefite, coulde thy diuinitie haue bestowed vpon silly man, then being of a castaway, to bee made a saued soule, of a lost sonne, made the child of God: and of a poore banished wretch, to bee made an inheritor of the kingdome of heauen, (Lorde) if it were possible for vs to yelde vnto thee, as manie thanks and prayes, as coulde fill euen thine eares, at the ful, & did yelde our bodies and soules to bitter torments in hell, for thy sake, fro which thou hast redeemed vs, it were no-

thing in recompence of the least parte of thys thy loue, in giuing this sacrifice thy sonne, in whom, was thine onely and whole delight, to pacifie thine owne displeasure, and to purchase thy fauour and loue againe, a thing most merueilous, that the offended, shoulde seeke tha'ttonement with the offender, and after so vnspeakable a meane, and yet requiring

quirling nothing at our hands, but thankfulnes & obedient harts. Lord I yeelde thee all possible thanks, I yeelde thee thanks, euen fto the bottome of mine heart, from the very depth of mine vnderstanding, who hast deserued more then we can by any means, in desire satisfie, or any way requite, not onely in gyuing thy sonne for vs, but in leauing vnto vs a continual remembrance of the same thy gospel, wherein consisteth the rule for our direction vnto thee, euen thy word, which (although heauen and earth passe and perishe) yet shall not one iotte thereof (as thou hast promised) deminishe or decay, without the which we shoulde haue continued in our accustomed blindnes. These thy benefites are vnspeakable yet sweete Lord, the creating of vs after thy likenes, & making vs after thine owne image, deserueth no lesse praise and thanks, where it lay in thy power to haue fashioned vs, after sundry other formes, as of wormes in the earth, fishes in the sea, & beasts of the land, most owgly, and most straunge, hauing neither the knowledge of thy will, sence, or feeling of thy goodnes (which is the sweetest comfort in the world yea without the which, is no true comfort at all) nor enioy any quality either of body or minde, which is any thing at all comparable to the gifts which thou hast endued mankinde withall, I thanke thee also sweete Lord, for all other thine vnspeakable mercies & benefites, as for feding vs, clothing vs, & protecting vs hetherto, giuing vs al thigs necessary both for our

E. i.

soules

A penſiue mans praetiſe.

ſoules & bodies, & lord as of thy free fauor & meere mercy, thou haſt vouchſafed vnto vs thy creatures, all theſe, and many other vnſpeakable benefittes. So vouchſafe the like loue and tender care towards vs alwaies, that we may proſper in our vocations & goe forward in the daily ſeruiſe of thee, and through the merites of thy ſonne Ieſus Chriſt, obteyne pardon for our ſinnes paſt, and liue in thy faith, feare, and loue heereafter, enioying all thinges requiſite for mine owne, and for the releefe of thoſe whom thou haſt committed vnto me, and alſo for all other thy ſeruauntes, ſo that we may haue ſufficient, and not be chargeable, but rather helpfull to others, for thy ſonne Ieſus Chriſtes ſake, graunt it, Amen.

Oh Lorde increaſe my ſayth.

A deuoute prayer, or Meditation,
that we may alwaies haue conſideration, that we muſt dye, which, as it is good at all times, ſo eſpecially in the time of any common plague or ſicknes, a godly meditation.

{ Remember as thou art a man,
So muſt thou dye, none helpe it can:
No thing more ſure, the time vnſure,
Wherefore take heede, liue not ſecure. }

SYlenas the Philoſopher
(hauiſg it but by the
inſtinct of nature, be-
fore

OH God the onely
giuer of life, the
mainteyner, and preſer-

fore the publishing of the
gospell) could see furder in-
to the estate of man, in those
dayes, then wee endeouour to
vnderstande (liuing too se-
curelye) nowe in the cleere
light of the same. For his o-
pinion was, that if wee con-
sider, with our selues, what
we are, whereof we are, and
what we shall be, wee could
not but lament, our misera-
ble estate. This saying of his
was meruailous then, when
men liued in darknes, but
much more meruailous
that it is no better conside-
red, nowe in the time of
the light of truth. For wher
we shoulde haue great care
to liue well, wee liue in wic-
ked securitie, and where we
shoulde haue greater care
to dye well, wee foolishlye
thinke to liue for euer. But
let vs perswade our selues,
and not only perswade, but
fully resolute our selues, that
we shall dye, and let vs en-
deuour

preseruer thereof, and the
life after death, graunt
me continuall due consi-
deration, that as this bo-
die of myne, is builded,
vpon an earthly founda-
tion, and framed of the
substaunce of dust, and
clay, which is not dura-
ble, the glory thereof va-
nishing, like the flowre
of the fildes, which is
soone cutte downe and
withered. So the same
beeing the mansion, or
rather the Prison of my
poore soule, so frayle,
weake, and feeble, subiect
to so many infirmities,
diseases, griefes, and ma-
ladies, yea to so many
causes, that procure the
dissolution of bodye and
soule, that it often happe-
neth, whē we think least
thereon, it commeth so-
dainly, as the lightninge,
and taketh vs vnwares.

V Wherefore grant Oh
E.ii. God

A pensive mans practise.

endenoure to make a good
ende, for a good ende ex-
cuseth a badde life paste.

And euen so likewise is
an euill ende a greate ar-
gument of an euill life.
Forsake sinne and imbrace
deathe wyllinglye, so
shalt thou seeme happye
in this life, and not unhap-
pye at the howre of death.

In the morning, thinke
not to liue tyll night: and
at night, thinke not to liue
tyll morninge. So shalt
thou lye so muche the
more circumspectlye, and
bee alwayes readye to dye.

Account thy selfe in thys
worlde but as a guesste,
that lodgeth for a nyght,
and departeth in the mor-
ning, and as a wandryng
Pylgrime of no certayne
abode, lyft vppe thy mynde
to God, Ecclesi. 4., hauing
beere no certayne Citty, for
if thou liue tenne, or an
hundred or a thousande
yeres,

GOD of my life) that
I may haue such con-
tinuall care, foresighte,
and dyligent respect vn-
to the direction of my
dealinges, cogitations,
and wordes, that I loade
not, my poore soule
so muche with the bur-
den of scenlesse securi-
tye, sinne and iniquitye,
that the bodye beeing
sodainly intangled with
the snare of deathe, it
bee carryed where there
is no reste, no ioye, no
comforte, or consolation,
but continual mourning
weeping, and anguyshe of
minde, as the Glutton
spoken of in thine holy
Gospell, who going on
blindly, loosely, and care-
lessly, without regarde,
eyther of thee, or remem-
braunce of his ende, in
moste detestable coue-
tousnes, and all kinde
of wickednes, was so-
dainly

yeeres , there is no helpe but the graue muſte bee thine end. Blessed are they Reu. 14. *that dye in the Lorde . VVherefore prepare thy ſelfe to dye, not in your owne wiſedome, for that will deceiue you.*

But in the wiſedome of GOD , that your hope may be ſure, his ioyes yours, and his goodnes your inheritance.

Oh my ſweete Lord let not mine heart be ſo blinded, with the vale of vanitie , nor nouſeled in the delights of this world, ſo intangeled in the nette of concupiſcence, nor clad in the weedes of wilfull forgetfulnes of mine eſtate, that I bee taken as the rich man, who deuiling within him ſelfe, to enlarge hys Barnes, wherein he might conuey his graine, ſo much encreasing, who ſtanding in his euill conceite, of couetouſnes, (thinking himſelfe moſt ſecure) was taken vnawares from his aboundaunce , and left hys riches he knew not to whom (Oh moſt gracious and moſt louing God) a moſt vnhappy end, wher in ſteed of heauenly contemplations, and godly cogitations (which thou requireſt at al times of ſuch as are thine but eſpecially at the houre of death) there appeared

E.iii.

a moſt

A pensive mans practise.

a most horrible intent of couetousnes , which thou vtterly abhorrest, a manifest token (good Lorde) of forgetfulnes of his ende, and an argument, that hee was the childe of Sathan. But thou shewest mercye to as many as conuert and turne to thee.

Oh my most louing father , lighen mine eyes, that I sleepe not in sinne, nor wander in darknes, according to the will of the fleshe, that I fall not vnawares into the dungion of destruction, death, and hell, but make me alwaies ready and willing, to come vnto thee, euen with desire when it pleaseth thee to call me, by laying thy hande, by any plague or sickness vpon me, let me not drawe me (as it were) backward, when thou inuitest me, to the sweete banquet of thine heauenly kingdome, as by the worde and gospell preached, and reueiled vnto vs, which is an especiall calling vs, or when I feele my selfe discontented, greeued, or vexed, with any kinde of sickness, plague or disease, which is another of thy callinges, and an especiall warning that we must dye, or when by course of time, in extreame age, wee may imagine our ende to be neere, but (Lord) when I am at my dayly busines, and laboure, when I eate or drinke when I am in my best temperature & health in childehoode and young yeeres, at all times, and in all places, giue me grace to thinke, that death standeth at mine elbowe, alwayes ready to strike mee, that I sleepe not in sinne and securitie, till the time sodainly come of my departure, and so be taken vnprouided,

prouided, and perish without repentaunce, who can perswade him selfe, to liue long and see many daies, especially, in daungerous and contagious times of sicknes, and seeing so many examples dayly to the contrary, euen in the most temperate time of health, some we see at their Mothers pappes, by humane indgement likely to liue, sodainely to giue vppe the ghoste, some in theyr youth, some in middle yeeeres, yea & when grauest experience aboundeth, to be sodainly called away, & to be no more seene. Al which, notwithstanding (*Oh Lord*) such is the blindnes of our nature, that we think this world a cōtinual being for vs, and couet (euen with greedines) to see many dayes, where we heape sinne vpon sinne, to the ouerburdening of our poore soules, seldome, or not at all thinking to dye.

Graunt (*sweete Lorde*) that as I desire to liue, so I may haue a greater desire to liue well, that I may make an happy ende, abandoning all feare of death, that the cogitation thereof, may dwell in peace, with in the mansion of mine heart, and when it shall approche neere vnto me, I flie not from it, but may goe forth with ioy to meete the same, considering that it is a meane, to ende my cares, and to begin my ioy, it is the finishing of sorrow, and enterance into blisse, which made thy seruauant *Paule* to say, *That he desired to be deliuered of the burden of this life, and to bewish thee*, where is nothing but ioyes vnspeakable. and contrarie, heere on earth, nothing but care, and
woc,

A penſiue mans praetiſe.

woe, which mooued thy ſeruaunt *Iob*, to call this life a warfare, and this world a wildernes, and vale of miſery, where is nothing but conſiſtes, betweene the fleſh and the ſpirite, dayly increaſe of ſinne, and continuall care, of vanities. Oh good God giue vs carefull hearts to loue thee while we liue heere, giue vs continual feare, vnſeined zeale, perfit faith, godly care, to doo good to all men, and earneſt deſire to come vnto thee, who art the ende of all trouble and labour, and the beginning of eaſe, the ende of ſtriſe and the beginning of peace, the ende of all miſery, and the beginning of all bliſſe, wherevnto ſweete (Lord) graunt, that with vnſeined deſire, we may faithfully endeouour our ſelues, to come, and to take poſſeſſion, of that thy moſt glorious kingdome, where thy ſonne is gonne before, to direct vs the way and where thou ſitteſt to iudge, according to euery mans deſertes, making all thoſe that thou findeſt with the Lampe of true faith, burning in their harts, partakers of the euerlaſting ioyes thereof. In number of whome, (Oh ſweete Lord) accept me heere, that I may appeare among them, in the world to come, through Ieſus Chriſt our Lorde, in whoſe name, I commend my ſelfe into thy handes, to liue for euer in thee, ſweete God. *Amen.*

Oh Lord increaſe my faith.

A ſhort

*A short prayer to the like
purpose.*

O God, in whose handes, consisteth the life of all mankind, for thy Sonne Iesus Christes sake, vouchsafe to giue me grace, to sett before mine eyes, (as a most certaine mark tohere vnto this frayle body of mine must tende it selfe) the Image of that which is to the saythfull the ende of payne, and beginning of pleasure, the ende of misery and beginning of blisse, but to the secure and careles, the ende of their pleasures, and beginning of eternall paynes. Vouchsafe me therefore earnest desire of seruing thee, and leading my life according vnto thy will, that whē so euer it pleaseth thee to call me, I be not through feare stricken with doubt of condemnation, but euen at my laste gaspe, through vnfaigned faith in Iesus Christ, may take and haue a taste of eternall saluation, that death bee not terrible vnto me, but rather when it cometh, I may with ioy receiue the same, in the name of Iesus Christe, mine onely sauour and redeemer. Amen.

Oh Lord increase my faith.

*A praier vppon the Lettany, or praier
for all men, at all times necessary.*

{ Pray thou in faith, for eache degree,
As God by Iames commandeth thee,
So shalt thou prosper in thy wayes,
And liue both many and happy daies. }

THe Lettany beeing a
moste singuler & deu-
out praier for the e-
state of

O Halmighty God,
and father of all
that belecue and
trust

A penſiue mans praſtiſe.

of all men in generall and ſette out for the uſe of the whole congregation, as it were with one mouth, & one voyce to be pronounced begging at the handes of God, not onely pardon for ſuch ſeueral offences as are therein expreſſed, but alſo crauing thinges neceſſary, as well for them that are abſent as preſent, yea for all men a thing moſt commendable & godly, praying one for another, as S. Iames willeth Iam. 5. vs to pray one for another, that wee may be hearde of God, for the prayer of the righteous auaiſeth much. And becauſe the zealous may (without the ſo often repetition of theſe wordes. Good Lorde deliuer vs, and we beſeech thee &c.) priuatly utter his godly deſire of the proſperitie of his Chriſtian brethren, without anſwering himſelfe in thoſe reſpectes,

truſt in thee, Oh Lorde God, ſonne, redeemer, & aduocate of all the who faithfully ſerue thee, Oh God holy gholt, who proceeding from the father and the ſonne, ſanctifieth the elect and choſen ones. Oh bleſſed & moſt glorious Trinitie, three perſonnes, and yet but one God, haue mercy vpon vs, who moſt miſerable haue offended. Remember not our offences nor the offences of our fore-fathers nor puniſhe vs according to the multitude of our ſins. Spare vs good Lorde, whome thou haſt redeemed, and ſo directe all our cogitations, and actions, that wee giue none occaſion of thine anger towardes vs, for euer, mercifully ſaue, and defende vs, from ſinne & miſcheefe, from the craftes and assaults of ſathan,

*I thought it not much a-
miſſe, to contriue it into
this prayer following, the
which I pray the Reader
willingly to accept.*

sathan, from thy displea-
ſure and eternall dam-
nation, good Lorde for
thy mercies ſake deliuer
vs, from darknes of miſ-
beleefe, from hautines of
minde, from mallice, enuie, hatred, and double dea-
ling, from euill motions of our corrupt fleſhe, and
from all worldly vaneties. Saue vs from plague pe-
ſtilence, from extreame hunger, and famine, from
ſodaine death, from hereſie and falſe doctrine, and
graunt vs alwayes will, and ablenes, to fulfill ail thy
moſt godly commaundementes, with a cleane and a
pure heart.

Oh ſweete Ieſus deliuer vs from all euill, euen
by thy death and paſſion, by thine anguiſh of mind,
by thy bloody ſweate, by thy glorious reſurrection,
from the deepe of death and hell, and by thine aſſen-
tion, into thy celeftiall kingdome; Bee preſent with
vs (good Lorde) in all our troubles, vexation of
minde, & at the howre of our departure hence. And
for thy meere mercies ſake, be thou fauourable vnto
vs, in the day, when we muſt giue account for our
life paſt, that we be not rewarded according to our
deſerres, but by thy merites may enioy eternall ſal-
uation. Oh moſt mercifull and euerliuing God, wee
moſt miſerable and moſt wretched ſinners, heere
humbly proſtrating our ſelues before thee, beſeeche
thee to liſten to our petitions, and graunt vnto thine
vniuerſall

A pensive mans practise.

vniuersall Church, godly & deuout preachers of thy word, and gospel, that it may dayly increase in vertuous and godly gouernment, dayly growing and proceeding, from faith to faith, truely knowing thee, and vnfeynedly seruing thee. Graunt vnto thy seruauant *Elizabeth*, our Queene, true vnderstanding of thy will, and vnto her counsaile, knowledge and wisdom. That vnder her, for her, and in thy name, they may establish godly Lawes, statutes, and ordinances, for our good and godly gouernment, and vnto vs thy people, grace continually, to follow, and fulfill the same. Bethou (good Lord) her defendour in all assaultes of her enemies; and so rule her hearte in thy faith feare and loue, that she may alwaies seeke to aduaunce thine honour and glory, deface superstition, errour, and false religion, and euer be able to vanquish and overcome such as rise vp against her, to seeke the contrary. Lighten the hearts of all Bishops, ministers, and Pastours of thy church, with right vnderstanding, and knowledge of thy worde, that they may not onely in speeche, & doctrine, but also by their conuersation and life, soundly and sincerely vtter the same, to the true edification of thy people. Oh Lord let not such as are put in authority to see the due execution of thy lawes, be slowe, negligent or ignorant therein, but endued with grace wisdom & vnderstanding, & boldnes, may execute iustice, & maintain thy trueth, without affectiō, fauor, or respect of persons, vouchsafe to endue vs all with
continuell

continuall vnfeined good will, one towards another that wee may liue all the daies of our life in vnitye, peace, & godly agreement, pleasing thee, by liuing according to the rule of thy blessed commandements. Graunt vs Oh Lord, seruent desire, to be where thy word & gospel is preached & taught, and endue vs with thy grace to heare & to beare away, & not only to heare and beare away, but to expresse the same in our life & conuersation, that the truth of thy gospel, which is the fruit of thine holy spirit, may dailye increase in vs: & call home all wandring soules, which are carried into blindnes, by the subtiltie, & procurements of sathan, & his wicked ministers, following strange Gods & worshipping that, that cannot auaille them in their distresse, and giue them (Oh Lord) repenting heartes, conuerting the soule. Shewe them thy true light, that they seeing it (though a farre off) may by little and little, attaine vnto the perfit enioying of the same. Strengthen al them that haue taken holde of thee by true faith, and pure religiō, that they fall not from thence, by any deceiuable shew of any counterfeite secte, comfort those that are weake, & lift vp those that are downe, that they by thee, & thou in them maist beate down, & keepe sathan vnder their feete. Vouchsafe good Lord to giue succor, help, & cōfort to all such as are in any kind of affliction, daunger, necessity, or tribulation, preserue and keepe safe, all such as labour & trauaile, by sea or land, for the benefit of our common weale.

Strengthen

A pensive mans practise.

Strengthen all women with child, and sende them good deliuerance; comfort all them that are sicke, and giue them either patience to beare it, or mitigate their grieffe, giue health and nourishment to all young children, and graunt them grace, to goe forward in nurture and knowledge of thy will. Lorde we beseeche thee, to shewe compassion, vppon all such as suffer imprysonment, and giue them deliuerance, at thy good pleasure. Prouide (good Lord) for such poore children, as are fatherles, or helples, consider the cause of all VViddowes, and be helpfull vnto them in their distresses. Lord haue mercy vpon all men, forgiue our enemies, and such as persecute vs, and if it please thee, turne the heartes. Fructifie those things on earth which thou hast appoynted for our vse, and so increase the same, that we may enioy the frutes thereof, with sufficiencie, for our necessities in time conuenient. And vouchsafe to giue vs grace, to fall downe vppon the knees of our hearts, with vnfeyned repentance of all our sinnes, that we may obteyne at thy mercifull handes, pardon for our offences, negligences, and ignoraunces, and vouchsafe, to endue vs with thine holy spirite, that we may goe forward in daily amendmēt of our liues, & gouern the same according to thy wil. *Amen.*
Oh sonne of almighty God, we beseeche thee to heare vs.
Oh Lambe of God, that takest away the sins of the world,
graunt vs thy peace, and haue mercy vpon vs.

Oh Lord increase our fayth. Amen.

A prayer

A prayer for the fulfilling of the tenne Commaundements.

{ Pray that thou maiest fulfill the will,
Of him whose hand defends thee still
And these precepts forget thou nor,
Which Moyse for thy safety wrot. }

Blessed is the man (as
sayth Dauid) Psalm.

1.2. that delighteth in
the Lawe of the Lorde, and
meditateth therein day and
night, he shall be blessed in
his goodes, in all that hee
taketh in hand, at his going
out, and his comming in,
and in all thinges. But con-
trariwise, he that declyneth
from his commaundemēts
and neglecteth them, shall
be accursed in all his waies,
and nothing shall prosper
with him, although for a
tyme it flourishe in shewe
heere, the ende of the same
will be euill. And therefore

Dauid

O Halmighty Ieho-
uah, God of hea-
uen & earth, who
haste promised thy selfe,
euen from the beginning
to be our Lorde and our
God, our shielde and our
Fortresse, our buckler and
defence, our Castell and
refuge. And who hast
brought vs with a migh-
ty and strong hand, with
an outstretched Arme,
out of the Lande, where-
in wee were straungers,
wherein we liued in bon-
dage, vnder the yoke and
tyrannye of Antechriste
and sathan, into the lande
that

Dauid in all his prayers,
(conſidering his owne in-
firmities) beſought the Lord
to inſtruct him, in his com-
maundements, ſaying make
mee Oh God to vnder-
ſtand thy lawes, and I
will meditate vpon all
thine wonderous works.
*Tea his delight was in the
commaundements of God.*
And Saloman ſayth, Pro.
28. that hee that turneth
away his eares from hea-
ring the lawe, his prayer
ſhall be abhominable. For
it is the loue of God that we
ſhould keepe his commaun-
dements. 1. Ioh, 5, Praye
therefore that God will
ſtirre vp in you, an vn-
ſeined zeale in all your
dooings and enterpriſes,
to obſerue the law of the
Lord.

land that floweth with
the Milke and Honny of
true religion, wherewith
thou feedeſt the ſoules
of thy faithfull ones.

Grant that as through
thy meere mercye and
loue, thou vouchſafeſt to
bring vs into this worlde,
and to frame vs to thine
owne image and likenes,
So we may account thee
as our onely God, wor-
ſhipping none other be-
ſides thee, making vnto
our ſelues, none image
of any likenes, either of
thinges aboue, or thinges
beneathe, nor bowe or
ſeek help at the handes
of any (as a God) beſide
thee, who as by thy might
power, thou brough-
teſt the children of *Iſraell*
out of *Egipt*, by the han-
des of *Moses* and *Aaron*,

where they were in bondage,
where they were con-
tinually oppreſſed with ſundry kinde of vexations
both of body and minde. So haſt thou vouchſafed

to bring vs and to deliuer vs from a greater bondage,
feruitude, and flauery, or then from the power of Sa-
than, vnder whose tyranny we rested, and now eſca-
ped, not by the pollicie, ſtrength, or power of any
Moyſes, but by the blod ſhedding of thine only ſon
Ieſus Chriſt, who tooke vpon him the death of the
croſſe for our ſakes, to bring vs fro darknes, wherein
we walked according to the will of the fleſh, vnto the
true knowledge of thee againe, & to redeeme vs out
of the bondage of ſin, into the land of righteouſnes,
from blinde ignoraunce, to the bright ſhining day-
ſtarre, of thine heauenly will, who art not onely a
moſt loouing and gentle Father, but alſo a moſte
ſharp puniſher and reuenger, who art not onely de-
ſirous, that we ſhould come vnto thee, but art alſo
moſt ielious ouer vs, leaſt we ſhould ſeek or follow
any other God beſides thee, yea in all our afflictions
and troubles, to ſeek onely vnto thee, and beeing
releued, to attribute the onely meane thereof vnto
thy ſelfe, whereby thou haſt promiſed to bee merci-
full vnto thouſandes that loue thee, feare thee, ſeek
thee, and truly take holde of thee, as theyr onely
God. And againe, threatneſt thy vengeance, and
heavy diſpleaſure, to continue vpon the thirde and
fourth generation, of them that hate thee, and ſolow
ſtraunge Gods. (Oh ſweete God) vouchſafe that it
may be farre from our mindes to haue any deſire,
once to put our foote towards any ſtraunge Gods,
appeare their helpe, neuer ſo likely or plentifull,

but that it bee bothe now and euer in our hearts, to
 confesse both in word and conuersation, that there
 is none other God besides thee, who art most glor-
 ious and a most louing Father, haue mercy vpon vs.
 And so vouchsafe to direct vs in all our dooinges,
 cogitations and wordes, as we may alwayes and
 in all thinges, fulfil thy will, neuer taking thine ho-
 ly and most glorious name in vaine, by blasphemous
 speeches, dishonouring the same. Keepe vs moste
 louing Father, not onely from the most detestable
 sinne of periury, whereby thine holy name is often
 defaced, and (as it were) troden vnder foote, as in ma-
 king it the author of abhominable falshoodes and
 lyes, but from all friuolous and vaine othes, which
 (to the great greefe of thy children) are moste vn-
 comly in the mouthes of such as vnreuerently and
 rashly vse it, euen in common speeches, without any
 vrgent cause, or matter forcing, wherby they fal into
 the most heinous sinne, of taking thy most glorious
 name in vaine, but that we may vse such a reuerent
 manner, & godly order of vsing thy name for trial of
 any matter in lawfull causes, as thou maist alwaies
 finde vs true hallowers of it therby. And forasmuch as
 thou within sixe daies didst finish all things in the be-
 ginning, & in the seauenth day didst rest from the
 same labor, commanding vs likewise to obserue the
 sanctification of the same for euer, and to rest from
 all labours, trauailes and worldly busines and not
 onely our selues, but all other whom thou hast com-
 mitted

mitted to our charge, as ſeruatints, Oxen and Aſſes, and ſuch like: graunt that wee may not onely lay aſide all worldly cares, and buſineſſe on the Sabaoth day, reſting our wearied members, but may in all thinges ſanctifie it and keepe it holy, with godly exerciſes, diuine prayers, and heavenly meditations with carefull and diligent regard, to the auoyding of all wanton paſtimes, fooliſh and vncomly exerciſes, and vnlawfull praetiſes, whereby (oftentimes) the affection beeing mooued to impatience, powreth forth chollour to the diſhonoring of thy name. Let our conuerſation be altogether modeſt, mortifying our own deſires, wholly applying our ſelues, not onely on the Sabaoth day, but all the weeke, yea all our whole life, to the ſervice of thee, to the honouring and glorifying of thy name, to the benefit of our ſoules, profit of our neighbours, and due reuerence to our parents, whom thou haſt commaunded vs to honour, loue, and obey, as the instruments of our beginning, thou beeing the workman. Graunt, Lord that we may truly and vnfeynedly, reuerence them as thou wilt we ſhould, that we may long continue vpon the earth, not in the number of careles and diſobedient Children, in whom reſteth no thankfullnes for ſo great benefits had and receiued at the hand of their parents, from whom thou haſt ſaide, thou wilt withhold thy bleſſings, and altogether deprive them of theyr liberty and liuing.

But graunt that we may ſo order our ſelues, by
F.ii. thy

A penitencie mans practise.

thy grace, both to them and to other our Superiours, as wee may bee blessed with many good giftes, and length of dayes heere according to thy will.

And that it may please thee, so to confirme theyr blessings in and vpon vs, as that it may goe well with vs all the dayes of our liues. Take from vs sweete Lorde) all desire of reuenge, all rancor, malice and hatred, least the deuill, (who redily standes to prick vs forwarde to a desperate minde) procure vs to slay the innocent, we beseeche the Lord, let not (at any time) such euill imaginations enter into any parte of our heartes, least we (giuing our selues ouer ther-vnto) lose the raynes of our naturall disposition, which is so inclined to wrathe, that vnlesse the strength thereof be subdued, or the venomous sting thereof pluckt out, by vertue of thine holy spirite, it wil (no doubt) prouoke vs to wait opportunity to wreake our mallice with violence, vppon such as by slight occasions, haue offended vs, yea and by little and little, breake out into the flame of deadly hatred, and so seek to destroy the innocent most wickedly.

Oh Lorde forbidde it, and keepe vs from the most pernicious sinne of adultery, which being so odious in thy sight, thou causedst to fall in one day, for the same three and twenty thousande. Oh Lorde indue vs with thine holie spirite, that we may keepe our bodies cleane and vndefiled members of thee, beeing
induced

indued with perfect chafitie y may abandon all occasions, that may procure vs to offende thee, reteyning a godly behaiour, which thou fo decrely loueft, and expell euill concupifcence which thou fo much abhorreft.

Oh mercifull God, vouchsafe to keepe vs from taking any thing, by fecret meanes, or otherwise from our neighbours, whom we ought to loue as our felues; The defire whereof (good Lord) proceedeth often by fcarcitie and want, by pouertye and needs, which (indeede) thou art able and willing to releue without any fuch vnlawfull meanes. And therefore I befeche thee to graunt vs a fufficient & neceffary portion, or els conftancie and vnfeyned hope in thee, to be relieued in thy good time, and vterly to deteft the horrible finne of stealing for thou haft promifed neither to faile vs nor forfake vs, calling faithfully vpon thee. And as we ought to be ware of taking any thing from others by stealth, fo likewise vouchsafe vs grace, when any occasion ferueth, or matter forceth, to beare witnes of the truth, in any controuersie betweene bretheren, graunt vs heedefull mindes, to depofe and teftifie that, which is trueth, according to our knowledge, without refpecte either of the ability freendshippe, or fauoure of the one, or the enuie, malice, or pouerty of the other. And graunt that we rayfe no false accusation or slander vpon any man, confidering that the fame fault, whereof we wrongfully accufe another, fhall be im-

A penſiue mans praſtiſe.

puted as great vnto our ſelues, but that wee may keepe our mouthes, from ſpeaking any thing hurtfull vnto others.

And like good men muſe and meditate, before hand, what we ought to ſpeake, nor letting the brydell of our lippes looſe, to babble out that which firſt commeth into our mindes, and that we may content our ſelues with our eſtates, what ſocuer thouſendest, without any vngodly deſire of any thing that belongeth vnto our neighbours. And graunt vs thine eſpeciall grace, euer more truly to obſerue, and faithfully to fulfill all thy moſt godly commaundements. In the name and for the ſake of thy Sonne Ieſus Chriſt, in whoſe name, as well for grace to keepe thy lawes as alſo for all necessities for body and ſoule, I hartely pray thee, by that prayer which he hath ſette downe vnto vs in theſe wordes. *Our Father which art in heauen. &c.*

Oh Lord increaſe our faith.

A ſhort

A short prayer to the like

purpose.



As much of God of all wisdome, and mercy, as thou for our direction and godly luyng, hast by the handes of thy Prophet set downe and prescribed vnto vs, godly instructions for vs to followe, considering our corruption, and naturall declination, from following thy Lawes, and howe we are inclined to the thinges forbidden by thee therein. I most humble pray thee, to vouchsafe me not onely diligent care, and daily endemour, but especiall grace to fulfill them, according to thy blessed will, in all thinges, through Iesus Christ. Amen.

Oh Lord increase our faith.

*A prayer for the true ordering
of worldly riches, very necessary for
such as God hath endued with the
wealth of this world.*

{ Even as thy wealth encreaseth, so
Pray that, them wel thou mayst bestow.
For they that haue theyr wealth at wyll,
Are plagued worst, (vsing it ill.) }

○ *Our Lord & saviour
Iesus Christ. Ma. 19
the fountaine. Mar
10. of all liberality Lu. 18.
gyneth an*

○ *H bountifull God,
and most merciful
father, naked came
I into thys worlde,
bring-*

an hundred ſolde in this
life, and life euerlaſting in
the worlde to come, to all
ſuch as for his ſake, ſhall
forſake all worldly goods to
followe him. But let not
(ſayth he againe) Math. 7.
thy left hand know what
thy right hand giueth.
Giue, Luk. 6. and it ſhall
be giuen thee, and mini-
ſter vnto the holye ones
of God. Ro. 12. and it ſhal
be rewarded thee. Breake
thy bread vnto the hun-
gry, Eſa. 58. giue drinke
vnto the thirſtie. &c. And
take heede, that when thou
dooſt intend to giue. 1. Cor.
7. let it be for Gods ſake,
who hath giuen thee ſtore,
to the ende that thou ſhoul-
deſt extend thy liberalitie
to the releefe of the neceſ-
ſity of his Saintes, neyther
grudgingly nor by compul-
ſion, nor for praife or vaine
glory, but with modeſty &
zeale, concealing thy good
deedes,

bringing with mee not a
clothe or ragge to couer
this ſilly and weake body
of mine; wanting ſuſti-
naunce and foode, with-
out the which (ſweete
Lorde) life can not en-
dure, which I haue recei-
ued at thy merciful hands
and that moſt largely the
one to couer & keepe my
naked members, and
weake bodye from par-
ching heate in the ſomer,
and extreame colde in
winter, and the other to
feede and nouriſhe the
ſame, in ſo much as it
hath by neither of theſe
extremeties, fainted or
decayed to this day. I
thanke thee (ſweete lord)
that I haue not continu-
ed in nakednes, wherein
I was born, but in warme
and neceſſarye clothing,
not in hunger, but in ful-
nes, not in ſcarcety but in
aboundaunce, and ſuf-
ficiency

deedes; and thine heauen-
 ly father ſhall reward thee,
 Couet not to be rich; leaſte
 thou ſhall into temptations,
 ſnares, and into many foo-
 liſh and noyſome luſtes,
 which drowne men in per-
 dition and deſtruction for
 the deſire of money; is the
 roote of al euill, and cauſeth
 men to fall from fayth, to
 pearce themſelues with ma-
 ny ſorrowes. Trust not in
 uncertaine riches, but in
 the lyuing God whoſe hands
 preſerueth the poore as well
 as the rich, ye reſpecteth
 the cauſe of the needy that
 truſt in him, and ſendeth
 the ſecure rich men emptye
 away at the laſt. Therefore
 to doo good and to diſtry-
 bute forget not. Heb. 13. for
 with ſuch ſacrifice God is
 pleaſed.

ſufficiency of all things, not
 in want but in wealth,
 not in labour but at eaſe,
 not amonge the loweſt,
 but with the higheſt,
 which bleſſings of thine
 (Oh Lorde.) I confeſſe
 were not gotten by mine
 owne induſtry & paines;
 not by mine owne pollicie
 or wiſedome, nor be-
 ſtowed on mee for mine
 owne ſake or deſerues,
 who am borne in ſinne,
 but aſſent from thee, as
 thine owne free bleſſings
 farre paſſing the capacity
 of man, by wiſdome to
 comprehend, by labour
 to gette, or by pollicie to
 purchaſe, but onely by
 thy bleſſed prouidence,
 ſetting thine helpinge
 hande vnto the godly in-
 duſtrye of ſuch as by
 their vocation and iuſte
 trauaile ſhall endeouour to gather the ſame, which is
 thine onely and bountifull gift, as alſo where thou
 givest and bleſſeſt the children with the inheritance
 of

A perswas mans practise.

of theyr parents ; which also is thine vnspeakable blessing ; graunt Lord, that as all those thy giftes, come altogether without our desertes, so we neuer abuse the same, but duely considering, the mutability, the slyperie hold, and vnconstancie of worldly treasure, and that the feare of the alteration thereof, doth often loade and encomber our mindes, with so many & sundry cares, that we seldome rest without some doubt and perturbation of minde, breeling also within vs diuers other great inconueniences, as hawtines of minde, contemning others of inferior condicions, with a grudging disdain of them, in respect of our selues, puffing vp our hearts with arrogancie, vaine glory, excesse, gluttonie, and finally, leading a man to all kind of vices, making him euen to forget himself & thee, beeing lead by the indirect rule, of their owne proper nature, which is altogether, contrary to thy will, wherefore, forasmuch as these our worldly riches, doo rende cyther to the winning or loosing of thy fauour and loue, and thy loue, the end of our happines. Graunt me thy grace and assistaunce, in bestowing, ordering and occupying, those terrestriall things, that neither the loue of worldly commendation or prayse of men, make me prodigall in spending them; nor the care of couetousnes, draw me to whorde and lay them vppe, to canker and rust, & where it may be taken by theeues, but as I haue plentifull, so I may be liberall, distributing according to the portion thereof, vnto the necessity

necessity of others, as the cause of their neede, and mine hability shall require; And as it pleaseth thee to increase my store, so make me more and more thankfull, and more and more ready to giue, enduing me with the more humility, gentlenes, & pittie, stretching forth mine hande with a glad heart, to helpe the helples, to feede the hungry, to clothe the naked, to comfort the comfortles, that these thy bountifull giftes, be not bestowed vpon me in vaine That I be not in the ende, in case like the rich man spoken of in thine holy gospel, turning mine eyes from the begging cryes of poore Lazarus, but may willingly impart, such thinges, both of my table and store, as it pleaseth thee to bestowe on me, vnto the necessitie of the poore all my daies: and take from me all hardnes of heart, and extreame dealing to wardes such, as by any light offence haue displeased me. Graunt that I may consider of my self, and way of my selfe, as one of the lowest, meanest, and weakest, and not to disdain the simplest, alwaies considering my beginning, my present estate, how it may please thee to alter it, and what may befall vnto me, before or in the ende, as also to be mindfull of such as are of a lower estate and calling, yea of the worst and poorest, and to doo for them as I may, and as occasion shall require, without overcharging any that for their releefe seeke any thing at mine hands. That in the end I may be found a good and faithfull Stewarde of that tallant which thou hast put me in trust withall heere.

Oh

A penſiue mans praētiſe.

Oh Lorde make me willing to forgiue them that offend me; acknowledging my ſelfe a thouſande wayes offence vnto thy maieſtie, pardon mee Oh God of thy mercy; and giue me grace to amende mine euill and corrupt life; And let me not by miſpending and abuſing thy gifts heere, make forfeiture of ſo precious a dwelling place, as thou by the blood of thy ſonne Ieſus Chriſt, haſt purchaſed for all ſuch; as ſhowe themſelues faithfull Stewardes heere: Make mee to conſider (good Lorde) the vanities of this wretched world, and giue me thy grace dayly to contemplate and in faith to beholde, the fayrenes, beautie, and certaintie of thine heavenly kingdome, that I may daillie grow in hatred and contempt of this vale of miſery, and the vaine pleasures thereof, and be readie at thy fatherly call to come vnto thee, willingly bearing the burden, which this world continually chargeth me withall. Oh almighty and mercifull God, giuer of all good things and the taker of them away againe at thy good pleaſure, make me in proſperity alwayes thankfull: and if thou viſite me with pouerty, endue me with perſeuerance, that the delight of the one lull mee not and rocke me a ſleepe, in the Cradell of ſecurity, nor the heauines and greefe of the other, waking mee with the daungerous darts of diſpayre; Strengthen me (good Lorde) for thy ſonne Ieſus Chriſtes ſake, and helpe me in this my great account, which I haue to reckon for, at my laſt and finall ende, and that before

fore thee, the Lord of our ſoules, when and where there ſhall be no thing left vncharged, but ſhall bee forſt to account for thoſe receytes, & actions which we little thinke on now, and prooued euen then to be parcell of that whereof thou maदेſt vs Stewards heere.

And therefore grant that I may not beſtow my Tallaunt, as to mine owne uſe and behoofe onely but to the furtheraunce and helpe of them that ſtand in neede thereof. That in the ende thou mayeſt with that comfortable ſaying, receiue me (ſaying) *Oh thou faithfull Stewarde, ſeeing thou haſt beene faithfull ouer a little, I will make thee Steward of a great deale,* euen partaker of that place which thy ſonne hath purchaſed. In hope whereof, I doo wholly yeelde and commende my ſelfe and al that I haue vnto thine hands, praying thee to direct me, by thy grace & wiſdome, to the beſtowing it according vnto thy will. In the name of thy ſonne Ieſus Chriſte, to whome with thee and the holy ghoſt, bee continuall laude and prayſe, for euer and euermore Amen.

Oh Lord increaſe our faith.

A ſhort



**A short prayer to the like
purpose.**



O God almighty, the gyuer of all good things, the onely stay of mankinde, their guide and comfort, giue grace vnto mee thy seruaunt, that as thou hast blessed my sorte, and increased my wealth, in so much as I haue not onely that which may suffice mine owne necessary want, but haue also sufficient to releue others in neede. Dvne from mine heart, all naturall desire of more, and giue me a will to distribute, and according to the aboundaunce of my wealth, to feede the hungry, clothe the naked, and to doe all thinges els which thou requir-est of them, on whom thou bestowest thy blessings, to the furtheraunce of godlines, and not to liue to my selfe, and for my selfe onely, but to the helpe of all that want my furtheraunce. That laying vppon a good foundation in the ende, I may leaue the world willingly, and purchase through Iesus Christ, thy kingdome eternallie. Amen.

Oh Lord increase my faith.

A prayer

*A prayer to be ſayd of a
woman with childe.*

{ As Eue thy Grandame cauſde thy thrall,
Pray to the Lord, eaſe it he ſhall.
For as by Eue thy thraldome came,
Chriſt Ieſus (ſince) to eaſe the ſame. }

PRay that GOD may
mittigate the paines
of your trauaile which
by reaſon of the tranſgreſ-
ſion of your Graundmother
Eue, God hath pronounced
to be great ſaying vnto her
and in her, vnto you all, in
ſorrowe Gene. 3. ſhall you
bring ſoorth Childe. And
you daily ſee that th'extre-
mity thereof, doth often
ende the dayes of manye a
ſiſter of yours : (before
that howre healthfull and
ſtrong.)

And therfore I thinke it
a parte of great wiſdome
to prepare & addreſſe your
ſelues againſt that howre
euen to gine vp the ghōit,
for

OH mercifull God
and omnipotent
father maker and
Creatour of all thinges,
who in the beginning
haddeſt placed mankind,
in moſt vnſpeakable hap-
pines, where they ſhould
haue continued had not
our fiſt parents brokē thy
precept and will, wherby
they procured thine hea-
uy indignatiō againſt thē
ſelues, & their poſteritye
for euer, ſo that the earth
for their ſakes was accur-
ſed denying thinges ne-
ceſſary for their vſe with
out their great labour, in-
duſtry paines, and ſweat
of body. And vnto vs
the

A penitent mans practise.

for without the mercifull
helpe and fauor of almighty
God, you can not escape
death: wherefore I wish, as
many as are in that case,
to betake them humbly on
their knees vnto him, in
harty praier, without whose
outstretched arme no womans
helpe can bee auaisable in
that behalfe: pray therefore
pray, that God of his tender
mercy, will vouchsafe you
an howre, wherein you may
be happily deliuered.

the daughters of Eue for
her transgression thou
haste appoynted moste
grecuous paines and tor-
ments of body in the tra-
uaile of childbirth, say-
ing that in sorrowe and
great paynes wee shall
bring forth childe. Oh
sweete Lord, for as much
as thou art almighty and
bringest all thinges to
passe, according vnto thy
good pleasure, and shew-
est thy selfe in no thing
more omnipotent, then

in the conceyuing, forming and bringing mankinde
into the world, which (although it were in the be-
ginning ordeyned most easie) by the subtilty of our
continuall enemy sathan, in causing our first parents
to transgresse thy commaundement, and to breake
thy will, by tasting the forbidden fruite) it is nowe
most painfull, grecuous and perillous. In so much
(Oh sweete Lorde) as without thine especiall grace,
fauour and mercy, it is altogether impossible to bee
brought to passe, our imperfection and feeblenes is
such, that of our selues we are not able to endure the
least of all the panges and sorrowes that dooth ac-
company this kinde of trauaile. Wherefore (sweete
Lord)

Lord) mine humble and moſte harrie deſire vnto thy maieſtie, is that thou wouldeſt vouchſafe to extend vnto me , and to all women in this my like caſe thy mercy and louing fauour to mittigate the paines thereof, that we may be able, patiently to endure and continue the panges of the ſame , at the howre appointed.

Make that eaſie and light vnto vs , which our deſertes haue made burdenſome and heauy , that the burden wherewith I am now loden, may fortunately be deliuered, from the ſhoulders of my weake body. Sende vs all (good Lorde) happye deliuerance, that we may be made ioyfull mothers. And vouchſafe vnto me, and to all that haue conceiued, and be with Childe, ſtrength to bring forth , that which thine omnipotencie hath ſo wonderfully wrought in vs.

Be preſent with vs in our trauailes Oh Lorde helpe vs moſt mercifull God, and mightily deliuer vs. Let thy power, might and loue , be no leſſe maniſeſted, in the deliuary, then in the forming of thy creature, that beeing through thy goodnes, made glad and ioyfull mothers, we may obteyne our perfect ſtrength againe , and liue to prayſe and pleaſe thee for euermore. *Amen.*

Oh Lord increaſe our fayth.

G.i.

A ſhort

*A short and most necessary prayer,
alwaies to be sayd of one with child.*



O Lord, whose goodnes we haue offended,
and deserued infinite plagues, looke vpon
me and pardon me, laye aside thy iustice,
and shewe thy mercy, let me haue the be-
nefit of thine helping hande, and not fee-
le the weight of thine heauy hande. fauourably lighten me
of this burden, in thy good and gracious time, and in the
holye and instaunce of my deliuery, be present with mee
(Lorde) and tender my safety, through Iesus Chryste
Amen.

Oh Lord increase my faith.

*A thanks giuing to God after
the deliuery.*

{ As God hath now deliuered thee,
So, well thy prayse deserueth hee:
} For if he had not stood thy frende,
These panges of thine, had wrought thine end **}**

For asmuch as it hath pleased almighty God,
of his great goodnes to giue thee good deliuerance
and to ridde thee from the great
O H almighty and merciful God the
onely aide stay & comfort of all those that
trust in thee the princypall

great paynes & perril wher
with thou were euen nowe
afflicted. Fall down humble
and prostrate thy ſelfe in
heart, with the reſte that
are preſent, giuing no leſſe
unfeigned thanks vnto his
omnipotent maiestie, for
his holy help in ſauing thee
then thou diddeſt or ough-
teſt to pray for his aide, hap-
pely to deliuer thee, and let
not the ioy or glad rydings
of a ſon or a daughter born
into the world, or the depar-
ture of the ſo much poſſeſſe
thine heart, but that it may
be alwayes ready to gyue
praye to God for thy ſafe de-
liuery, as did Hannah, who
being deliuered of a ſonne,
gaue hartly thanks to God.
And thinke not that (the
extreame plunges of the ve-
ry birthe beeing paſt) thou
art preſently acquitted of al
daunger, for the weaknes
frailty & rawnnes of your
health, is many dayes after
great.

cipall helpe, of them that
feare thee, we giue thee
moſt humble hearty and
viſcined thanks, for
that thou haſte vouchſa-
fed to deliuer this womā
M. thy ſeruant, from the
great paines and trauaile
of childbirth, which are
ſo great, ſo greuous and
ſo dangerous, that euen
by thine owne wordes
they are layd to be moſte
greuous: In ſo much
(ſweete Lord) as whēſoe-
uer thou ſetteſt ſooth in
thine holy ſcripture any
great paine or dāg r thou
reſembleſt it alwaies to a
Womans paine in tra-
uaile

Therefore we confeſſe &
acknowledge that wee
in the behalte of thys
our Syſter, are ſo much
the more bounde vn-
to thee, ſo farr extending
thy furtheraunce and
helpe to her deliuary frō

G ii. ſuch

A penſiue mans praetiſe.

*great. And therefore what ſoener thou be, tendinge
thine owne ſafety, prayſe
God continually, praying
for ſtrength, and he will
giue it thee: for vnthank-
fulnes is a meane to pur-
chace (in ſteede of Gods fa-
uour) his indignation, to
punish a newe.*

ſuch extremitie and an-
guish, we fall downe euē
vppon the knees of our
heartes, with vnſeyned
thanks for this moſt mer-
cifull worke of thine, but
moſt louing and merci-
full God, thou knoweſt
that although ſhe bee de-
liuered of this heauy bur-
den, yet the paynes ſome

thing continue, which without thy moſt ſweete
mitigation thereof, will driue her to further greefe
and ſorrow. We humbly beſeeche thee therefore
to conſider of the eſtate of this thy poore ſeruaunt
by thy goodnes, thus deliuered, that thou wouldeſt
vouchſafe to mitigate and aſſwage her paines and
greefe, that ſhe may be able to beare the ſame with
perfect patience, and continuall thanks for her hap-
py deliuerance. (a) And forasmuch

(a) Omitt the reſt
if the Child be de-
parted, ſaying the
Lords prayer, and
the reſt at the ende
of the prayer.

(ſweete Lorde) as the tenderneſſe &
miſery of mankind is ſuch, that
they can not of long time after
their birth, attaine to any meane to
helpe themſelues, but wanting the
diligent ayde and attendaunce of the mother and
Nurce, they ſoone periſh. Wee beſeeche thee to
ſtrengthen this little infant, and tender babe, nowe
come into this vale of miſery, and if it be thy good
pleaſure,

pleasure , to vouchsafe it life and longer abyding
heere, graunt it ablenes and strength, to receiue such
foode, and nourishment, as thy prouidence hath as-
signed, for such little infants and sucklinges. And so
increase within the pappes of the mother or Nurce
such nutriture, as may be sufficient for the mainte-
naunce of the life and health thereof, working with
such effect within the bowels of the tender infant, as
it may thereby growe more and more, to the estate
of man, according to thy good pleasure, and streng-
then bothe the mother and the infant, that they may
bothe grow, to such perfect health and ablenes, as
the one may giue, the other take, sufficient suste-
naunce for the preservation of life, and increase of
strength, through the mighty power and working
of thee.

For which (sweete Lorde) and for all thinges els
necessary, for them and for all other in their like
case, we pray vnto thee, as thy sonne Iesus Christe
hath himselfe taught vs, saying, *Our Father &c.*

Oh Lord increase our sayth.

*And receiue this woman thy seruant, and euer
more mightely defend her. Oh Lord blesse this
little babe, and receiue it into the number of
thy children. Oh Lord guide it euermore to the
full obteyning of thy fauour & mercy, & to the
perfite fulfilling of thy wil, all his daies. Amen.*

To thee be all prayse for euermore Amen.

G. iii.

A short

A pensive mans practise.

A praier for wisdom.

As worldly wisdom seeketh nought,
(In time of neede,) awayling ought,
So heavenly wisdom worketh still,
The things that please gods heavenly wil.

Wisdom (as sayth
S. Augustine)
is the knowledg
how to choose those things
that are good, and to avoyd
those things that are evil.
And Aristotle defineth it
to be a vertue of the mind
wherby these graces are ob-
teyned, which tend to the
felicity of this life and the
life to come. Thomas A-
quinas sayth, that wisdom
is the mean wherby we are
reconciled unto God. If so,
then what a precious iewel
is this: what more excellēt
gyft can wee craue at the
handes of God, then that
wherby we may doo that
only

OH almighty and
euerliving GOD,
whose gift it is
that babes sucklings and
men of base degree, haue
the knowledge & vnder-
standing of thy will, and
men of profounde lear-
ning, deepe study, and
worldly experience often
want the same. Oh God
which expellest darknes
& givest light, which ta-
kest away ignoraunce &
plātest knowledg & wis-
dome, denying the same
to none that vnfeyned-
ly asketh it at thine han-
des, without the which
nothing can be obteyned
which.

onely which is good, & such things as are tending to eternall felicity, and which reconcile vs to God our maker, through Christ our redeemer and Sauour: the beginning whereof is the feare of the Lorde, whose loue towardes vs is so greate, that he wylleth him that wanteth wisdom I am, 1, to aske at his handes, and he wil giue the same most abundantly, (asking it in faith) as hee gaue it vnto Salomon. 1 Kin 3 so plentifully and in such sort, as they came frō the fardest partes of the world to heare the same.

Pray therefore that thou mayst obteyne it, it is better then golde or precious stones. Pro. 16, and more sweeter then honny or the honny combe.

it is the knowledge how to chose the good & auoid the euill, it proceedeth onely from thee, and with

G.iiii.

thee

which good is, nothing auoyded, which is euill, nothing continue safe, bee it neuer so durable, nor any enterprife either rightly begun or happily ended without the same, which Salomon considering (hauing promise at thine handes, that whatsoeuer he asked hee shoulde obteyne) about all thinges, about wealth or riches, worldly praise, renowne or glory, beauty or strength, yea about possessions or kingdoms he onely requested wisdom, which thou so abundantly bestowedst on him, that they repayed and came from farre to heare the same, which is none other thinge (sweete Lorde) but the knowledge of thy diuine wil & heauēly misteries,

A pensive mans practise.

thee it hath beene from the beginning.

Sende it downe from heauen, where it attendeth about thy seate, replenish mine hart with the knowledge thereof. Giue me a newe heart, and a right spirite, for mans vnderstanding faileth in many thinges, but thy wisdom instructeth the simple, & maketh the tongues of infants eloquent, directing the steppes of the blinde. VVherefore Oh Lorde, I most humbly beseeche thee, to establish the same in my spirite, and wryte thy Lawes in mine heart, that I walke not in the way of error, but may abstaine from sinne, cleaue vnto righteousness, and walke in innocencie, all the dayes of my life. Oh sweete Lord graunt me this thine especiall gift of heauenly wisdom, that I may perfectly knowe, what thy diuine will and pleasure is, that I may alwaies directe my waies, according vnto the same, louing thee in all thinges, and aboue all thinges, continuing moste thankfull, for all thy fatherly benefits, bestowed and conferred vpon me. And that prosperity ouercome me not, nor in aduersity be foolishlie mooued, to seeke reamedie or releefe els wher, but at thine hands onely. who art my God and my sauiour, and who hast promised, to giue wisdom to all thē that sayth. fully aske it.

Oh Lord heare my prayer, and let my cry come vnto thee Giue me perfect wisdom, wherby I may truly discern the difference betweene thine heauenly reuelations, (which is wisdom from aboue)
and

and vaine cogitations of worldly wittes, considering that the one in all thinges , as well in aduersitye as prosperity, in sicknes as in health , in anguish of minde, trouble or greefe of bodie, as in wished estate and pleasure, continueth most constant, stable, patient and firme, with due consideration, that it can not be but good, whatsoeuer thou sufferest to light vpon vs ; But contrariwise (sweete Lorde) the other seeketh with more dilligence , to auoyde afflictions, troubles, and worldly calamities, the crosse sweete Lord which thou layest vpon thy children , then wisely to auoyde thy heauy displeasure. And that by worldly deuised meanes, as by riches, freendship, pollicy, and strength, with this deceiuable and fonde conceite, that Fortune where she fauours , there is plenty and peace, but where she frownes there is continuall want and trouble. But my most sweete Lord and heauenly comforter, graunt that it may be farre from mine heart to thinke, that any thing commeth to passe, otherwise then by thine almighty prouidence, who willest nothing, nor doost any thing but what is most expedient and necessary , for the vse both of our bodies and soules , which we can not rightly conceiue, without this especiall gift of thine, wherewith for thy sonne Iesus Christes sake, endue me, that I be not lead by fonde conceyte, or deceiue my selfe with worldly experience , but gouerning my life according vnto thy wyll, measuring all mine actions, wordes and thoughtes, by the right rule of knowledge,

A penſiue mans praſtiſe.

knowledge, and weying them in the balaunce of perfit wiſedome, in the ende, I may be founde in the number of thoſe diſcreete Virgins, who had theyr Lampes continually readie, and not in the number of thoſe that were taken vnprouided. That the coming of thy ſon Ieſus Chriſte bee not terrible vnto me as to the loytering ſeruant, for want either of the light of a pure life, or gaines by my tallant, but moſt acceptable and ioyfull, hauing the Lampe of loue, & the candle of a true faith, continually burning, with in the ſecrete Cloſſet of mine heart,

That in the ende I may haue free enterance with thine elect, into that moſt glorious kingdome which thy ſonne Ieſus Chriſte purchaſed with hys blood, for me and all beleeuers. *Amen.*

Oh Lord increaſe my faith.

A ſhort prayer to the like
purpoſe.



So long as we beare about vs this frayle bodye, imprisoning the ſoule, our natures ſeek by all meanes, that which is contrarie to the ſpिरितe, accounting that wiſdome which is meere fooliſhnes, wherefore (good Lord) bouchſafe to ſende downe that wiſdome which wayteth about thy throne.

And

And plant the same in mine heart, that measuring all my dooinges, and deuises, by the rule thereof, may alwaies doo and intende, that which liketh thee, and shunne the contrarie, through Iesus Chriſt our onely Saviour and redsemer. Amen.

Oh Lord increase our faith.

*A praier in miserie and
trouble,*

{ Though thraldome thou doo heere abide,
Be patient, God will soone prouide,
To ease thee, or to ende thy dayes.
Beare thou his crosse, and giue him praise. }

Like as the fornace tryeth and seasoneth the Potters vessell, Eccl. 27. and as the fire purifieth the Syluer from the drosse. So dooth aduersitye season & purifie the harts of christians, frō the drosse of security. For by crosses and many troubles. Ro, 5. commeth patience, and by patience hope, through tryall, and therefore shoulde wee thinke it an exceeding
ioy

MY God my God, vouchsafe to turn thy loouing and fauourable countenance towards me, thy pore creature, who am brought very low, and mine enemies, laugh & reioyce at my fal. I amlike an Owle in the desert, that the birdes, of the aire gaze & wonder at, mine estate is altered, my store is turned into scarcity, and my
wealth

A pensive mans practise.

ioy when troubles assaulte
and pennurye pricketh vs,
Iea. 1. according to the will
of God, whereby we are stir
red vppe, to committe our
soules to Gods protection
and wyll, by well dooing,
manfully bearing all afflic-
tions all extreameyees of
thys world, and keepe (as
it were) secrete the sorrows
which calamitye bringeth
vnto vs, 3. Esd 10. and
that with patience, wherby
thou shalt appeare an hap-
py man, & receiue a crown
of life, which God thy faith-
full Creator, hath promised
to all those that beare his
Crosse with patience. And
thinke not that want of
releefe in pouerty. Lacke of
comfort in sicknes, vexati-
on of enemyes, slaunders
misreportes, contempts, or
any other kinde of trouble,
eithers of body or mynde,
happeneth vnto thee by
Fortune (as it is among
such

wealth into want, my
plenty into pouerty, and
ioy into sorrowe & sad-
nes. Oh sweete Lord, my
prosperity is turned into
aduersitye, my freendes
haue forsaken me. And
where they haue often
promised to helpe mee,
they doo not onely, not
performe the same, but
they disdaine my com-
pany, they loath and ab-
horre my presence. I am
vtterly refused of al mine
acquaintaunce, and they
that were before my fa-
miliars, are now my dead
ly foes. Sweete Lorde
thou seeest howe I am
clapt vp in cares, howe I
am inuironed with a
thousand causes, that pro-
cure intollerable greefe,
bothe in body & minde.
Oh Lorde I haue no re-
fuge, I haue no place of
defence. I haue no meane
to helpe my selfe, I am
so

such as haue not the feeling of the trueth (commonly termed) But by the providence of God, and that for thy good, if with wisdom thou weigh the same by patience, accepting it, as a fatherly louing correctiō, putting thee in minde of thine offences, and vncertainty of worldly vanities: and be not dismayde, but turne from thy wicked wayes, clewing and referring thee by hearty prayer, vnto God (whose wyll it is for thy better profute, that such thinges shoulde light vpon thee) without irksome taking it, or with greater desire to dye, then had S. Paule, when he prayed to be losed and to bee wyth Christ. Stand fast, stande faythfull, and take patiently all crosses, all afflictions, all temptations and calamities heere, being a ready way to patience, and pray
for

so bewrapped in calamitie, that I can not enioye any liberty either of body or minde, but moste sweete Lord, most louing and moste fauourable, most able and moste ready to helpe, such as come to thee loden with distresse, loe heere I lye at the gate of thy mercy, knocking for ease, humbly crauing thine assistance, who hast willed such as are heauy loaden to come vnto thee, I come, I come, sweete Lorde, as one burdened with greefe, receiue me and helpe me, shoue thy louing countenaunce, & extend the helpe of thine holy arme, and I shall be safe, mercifully heare me after thy wonted goodnes, consider my distresse weigh mine afflictions, & looke vpon my troubles. So shall my sorrowe be
turned

A penſiue mans pracliſe.

for the ayde of almighty
G O D, whoſe hande is al-
wayes readye to helpe ſuch
as are afflicted heere for
his Chriſts ſake. By many
trybulations wee muſte en-
ter into the kingdome of
heauen. Call vpon God, Pſa
7. in the day of trouble and
he will deliuer thee. The
Lorde heareth the cryes of
the righteous Pſal 34. and
deliuereth them out of all
theyr troubles.

But if thou crye, and bee
not heard (I meane) preſent-
ly releued, thinke not much
at it, it is for the beſt, wher-
fore accept it willingly and
make of neceſſity a vertue,
which is, take patiently that
which of thy ſelfe thou
canſt not auoyde.

turned againe into ioye,
my pouerty ſhall bee re-
leued, with ſufficiency,
and all ſhall goe well
with me, for (ſweete
Lord) although when I
conſider mine eſtate, whē
I viewe my preſent my-
ſery and feele my want
I be ſtricken with greate
ſorrowe in minde, and
vexed with intollerable
greefe: yet when I con-
ſider, the cauſe of my
troubles, with due con-
ſideration of thine intent
therein. Then can I not
but comfortably reſolue
my ſelfe, Thendorth in-
warde comfort aſſwage
the extreamitye of my
greefe and ſorrowe, re-
membring that thou
haſt ſayde, that whome

thou loueſt, thou puniſheſt.

VVherfore I cannot but giue thee thanks (ſweet
Lord) for this thy fatherly correſtion, in altering
mine eſtate, for better tryall of my patience. That
by patience I may take hold of hope, that ſo by hope
of

of thy goodnes, louing kindnes, and fatherly promises, which deceiuest no man, that vnfeynedly dependeth vpon thee) I may enioy a moste comfortable renewing of mine happie estate againe , at thy good pleasure. I cast all my burden vpon thee , as thou wilt all those that are heauy loaden to doo . Refresh me most louing and mercifull God, refresh me with the timely showers of thy fauour and loue.

That the ioy and gladnes of mine heart, may growe vppe and choake the weedes of sorrow, and anguish of mind. Oh my surpassing comforter, leaue me not destitute of thy defence, and parronage , vouchsafe euermore to be present with me, in all my troubles, that I faint not, but may rather reioyce in tribulation, knowing, that a crowne of life, is layde vppe in store, for as many as beare thy yoke with patience. Assist me therefore (good Lord) in all these vexations and temptations of mine, that I may patiently looke for thy good deliuerance, which although it come not as I wish, yet that (staying thy leasure) in thy good time, I may bee satisfied of my godly desire, which thou hast promised neuer to defraude vs off, nor suffer vs to depart empty away.

There was neuer any confounded that trusted in thee, nor any forsaken that called on thine holye name. Thou raisest the simple out of the myre and dust. Thou putttest downe the mighty from theyr high seate, and exaltest such as are mecke and of a lowly minde.

Lorde

A penſiue mans praetife.

Lord I cleaue vnto thee, I truſt in thee, I depend onely on thee, beeing poore, thou rich, I weake, thou ſtrong, I blind, thou giuing ſight, mine ayde is of thee, my comfort in thee, and all my ioye cometh from thee; Graunt therefore ſweete Lorde, that I thinke not the continuance of this my hard eſtate to be long, or burdenſome vnto me, but may willingly accept the ſame, as moſt ſweete light and whoſome for me, and of a ſhort time, alwaies referring it, to thy good pleaſure, whether thou wilt rayſe me vppe or keepe me lowe. Thou knoweſt what is moſt neceſſarie and expedient for me: And therefore doo with me what thou wilt, ſende mee helpe when thou wilt, and as thou wilt. Loe heere I lye at the gate of thy goodnes and mercy, ſtill looking for thy ſtretched out arme, to remooue that, which not of mallice, but of loue, thou haſt layde vpon me. Good Lord for thy mercies ſake, giue mee not ouer, leaue me not altogether helples, take not thy fauour vtterly from me. But as thou haſt fatherly corrected me, ſo vouchſafe louingly to embrace me againe, ſweete God for thy ſonne Ieſus Chriſtes ſake. *Amen.*

Oh Lord increaſe our fayth.

A ſhort

A ſhort praier to the like effect
often to bee ſayde.



When thou wilt Oh Lord remooue this
heauy burden from me, renew my comfort
and drive away the cares of mine heart,
by the hand of thy louing kindnes, whom
by my sinne I haue offended, come againe
vnto me Oh Lord in loue, and ſhewe me thy louing coun-
ſell, take away theſe miſeries which I haue deſer-
ued, and as in loue thou puniſheſt, to the ende I ſhoulde
conuert fro ſinne. So Lord I beeing ſorry for my ſinnes,
hartelie pray thee to giue me grace, and comfort againe,
through the ſame thy loue, for Jeſus Chriſtes ſake. Amen.

Oh Lord increaſe my ſayth.

A prayer to be defended from
enimies.

{ If thou take God to be thy ſtay,
{ Thy foes ſhall not thy ſoule diſmay. }

I F it be poſſible (as much
as in thee lyeth) haue
peace with all men.

Rom. 12

K EEpe me Oh God
from the hands of
ſuch as goe about

H i. to

A penſiue mans practiſe.

Rom. 12. And offende none but if it fall out that the worlde hate thee, take it not greuously, Ioh. 15. (if thou haue not deſerued it) but if thou haue deſerued it, be ſorry and ſeek vnitie & concorde quickly, leaſt ſo dainly thine aduerſaries entrap thee in thy wayes, and ſo diſcredit thee. The moſt iuſte men haue bene wrongfully accuſed & haue (guiltles) bene condēned, in many & ſundry thinges as Chriſt himſelfe, the patterne of all integritie, the ſauior of the worlde was accuſed of drunkennes of working by the power of deuils, & ſuch like. yet prayd he for his enemies. ſo likewise pray for thine enemies, & do for the what lyeth in thee, as to feede the when they bee hungry Ro. 12. giuing the drinke when they bee thirſty, clothing them & harboring them. Bleſſe them
that
to doo mee hurte and vndeſeruedly to take away my life, for manye there be, that hate me, ſeking my ſhame, my diſtruction, and ouerthrow, in ſo much as without thine aſſiſtance, thy protection and ayde, I ſhall not eſcape theyr hands, I ſhall not auoyde their tirāny but that they wil obteine thier deſires, and accompliſh their deuifes, to mine vtter vndoing. they are good Lord many and more then I can number that ſeek to doo me euil yea my neighbours & familiars, & not the leaſte of them but is of power and ablenes to deſtroye me, yea as it were to eate me vp, vnleſſe thou take part with me againſt the furiousnes of mine enemies. But Lorde why ſhould I feare? why ſhold I ſay in mine heart, they
are

that curse you Mat. 5. doo
good to the that hate you,
& pray for them that hurt
you so shal you haue recom-
pence at the handes of God.
And in any wise seeke not to
revenge, for it is the office
of God. Serue him & he wil
blesse thee & will laye his
cursse vpon thine enemies,
Pro. 30. & will saue thee
out of theyr handes. Saule
could not hurt Dauid in re-
specte that Dauid put his
trust in God, although hee
were his mortall enemye.
1, Sam. 18. Reioyce not at
thine enemyes fall, ne-
ther be thou glad when hee
decayeth. Pro. 24. but praye
for his amendment. And
G O D as hee hath promi-
sed will bee thy rocke, thy
deliuery, thy shield & horne
of thy saluation, and thy re-
fuge from cruell enemies.
2, Sam. 22. for in fearing
him, thine enemies shall
feare thee. Fyue shall
H.ii. chace

are so many & so migh-
tye that I can not resiste
them? so furious that I
can not escape chem?

So polittique that I
can not preuent them?
my trust is in thee, and
vnto thee I flye, in all
theyr assaultes, who art
a Castell and fortresse
so strong, that there is
none, bee hee neuer so
victorious, that can pre-
uaile against the leaste
that trusteth in thee, and
resteth vnder the shad-
dow of thy winges, wher-
fore Lord for thy sonne
Iesus Christes sake re-
ceiue me, who come vn-
to thee as the strength of
my being, humbly be-
seeching thee to loke vpo
my cause, to consider my
troubles & to weigh the
sorrowes of mine hearte,
lift vp thy self against the
furiousnes of myne ene-
mies, driue backe and con-
found mine aduersaries,

A pensive mans practise.

chace an hundred, and an hundred shall putt tenne thousande to flight, Le. 26 for the Lorde hath respecte to them that loue him and keepe his couenaunt. he wyll aryse and scatter theyr enemies, yea as the smoak vanissheth, so shall hee driue the away, Psal. 48 & as waxe melteth at the fire, so will he make thyne enemies to perish at his presence, trust in him faithfully, & feare not thy foes.

uersaries thine owne selfe fight thou against them, that fight against mee.

Turne theyr deuises and wicked imaginations from me to their owne hindrance, let the weapons, which they lift vp to hurt me withall, pearce themselves, and the malicious wordes which they vtter to my reproch. redownde to their owne shame, let such as seeke to persecute me without a cause, bee discomforted, & dryuen

backward, & giue me patience to beare their cruelties considering, that ther was neuer any (no not the most righteous) but were subiect to the euil deuises, slanderous wordes, & wicked practises of the wicked, whose tongues were full of guile, and the poison of Aspes was vnder theyr lips, who were not ashamed to speake most approbriously of thine owne selfe, sweete Iesus, who wast void of all offence, yet slewe they thee. & thine Apostles, I cannot therefore (Oh merciful God) but take these extreame dealinges of mine enemies with the greater patience, with greater humilitie and more heartie thanks, for accepting mee as worthy to bee of the number of such as the wicked

wicked doo hate & grudge at.

But moſt (ſweete Lorde) as thou ſuffereſt for a time ſuch raylynges, backbytinges, menacing words euill opinions, and euill dealinges, to preuaile againſt me, for the better enyring my fraile nature to beare greater burdens. So vouchſafe to preſerue me from all ſuch enuious heartes and malicious tongues, and defend me from all blood thirſtie men, and from the handes of ſuch as goe about to hurt me . And in ſteede of them (if it ſo pleaſe thee) vouchſafe to choſe out and appoint for me, ſuch as may be ſaythfull, godly, veruouſ, religious, louing and friendly, that both in the feare of the one, & loue of the other. I may beare my ſelfe, by thine example and grace, ſo vpright in al my doings, as mine aduerſaries take none aduantage againſt me , but that ſeeing the ſincerity of my life , and ſoundnes of my conuerſation, mine enemies may be altogether aſhamed , ſo much as to mutter any thing againſt me, much leſſe to deuife any thing to hurt me withall, or to overthrowe my goings : and the godly glad and reioyce at my well dooing. Oh Lord ſtrengthen my faith, and arme me with continuall hope in thee, whereby I may be able to withſtande all the cruelties of mine aduerſaries, in ſuch ſort as they may knowe it to be thy ſelfe, who fighteſt for me and defendeſt my cauſe againſt their fury. Behold (Oh Lord) my truſt is in thee, thy rod comfort me, and thy ſtaffe ſtay me vp that I fall not into their handes , by truſt in mine

A pensue mans practise.

strength, which is as a broken Reede in mine own pollicie or wisdom which is foolishnes before thee, or in the helpe or freendship of man, which is vaine & fallable. But leade thou me and guide me in all my dooings, cogitations and words, least I erring from thy commaundements, inclining mine heart, to vaneities, and vice, mine enemies take iust occasion to say, ah ha, wee sawe it with our eyes, & bring vp an euill report of me, and that vnderferuedly: Oh Lord guide me in all trueth, establish in mine heart, true desire to walke vprightly in all my waies, in humblenes of minde, not in pryde, least they say he is so hauty he knoweth not himselfe, preserue me from drunkennes, least they say he is nowe out of the way of discretion, he is beside himselfe, we haue now fitte oportunitie to worke our wills on him, and so sette on me to hurte me, vouchsafe also to keepe me from the daungerous desire of fleshly lust, from haunting the places suspected, or poluted with vncleanes, least they (taking iuste occasion by my lewde behauour) speake that which indeede may redowne to my shame, and deserued infamy. Finally Oh lord keepe me from all euill, that although, by reason of my corruption, I be naturally inclined to wantonnes and excesse, thou wilt giue me sobriety, lowlines loue, (euen to mine enemies,) chastity, wisdom, and discreete vnderstanding, bothe of theyr wills, and mine owne weaknes, that through thy grace framing my dooings according to thine heavenly will

will in all thinges , leading the whole course of my life in cinserety and godly behauiour, the righteous may be glad and reioyce thereat, magnifying thine holy name, who, so regardest the prosperity of thy seruauant, that thou sufferest him not, to fall into the handes of such as woulde eate him vp : (And let not the aduersaries of thy trueth (Oh Lord) vnjustly reioyce ouer me , tauntingly, and contemptuously mocking me. But Lord I am in thine handes, & doo confesse it to be great and good reason , that thou shouldest doo with mee , what best seemeth to thy fatherly will, accounting this thy tryall of my patience, to proceede euen of thy meere loue, And therefore (if thou wilt that they sette vpon, or followe, to kill me, to persecute me, to laugh and scorne at mee, to frame approbrious speeches, and deuises againste me) vouchsafe to continue my defence , my strong Castell and (as it were) the pillar of a clowde standing betweene me and them, as thou stoodest in the wildernes, betweene the Tents of the *Egiptians*, and the Tentes of the children of *Israell* , so that the *Egiptians*, could not preuaile against them.

Lorde (if thou wilt) thou canst turne theyr heartes , thou canst molifye the hardnesse thereof, thou canst turne theyr hatred into looue, and theyr mallice into good will , and giue them in steede of heartes to worke wickednes, mercifull and godly mindes, I refer it to thine heauenly prouidence, and wholly comit my selfe into thine handes,
humbly

A penſiue mans praſtiſe.

humbly praying thee for thy ſonne Ieſus Chriſtes ſake, to deale with me and them according to thy mercy, and louing kindnes, & not after our deſerts: be thou mercifull vnto me, and euermore mightely defende me, vnto my liues ende, conducting me vp-rightly in all my wayes, for Ieſus Chriſtes ſake. Amen.

Oh Lord increaſe our ſayth.



*A ſhort prayer to the like
purpose.*

Idd I am a ſinfull creature, and haue deſerued thine indignation againſt me, yea I confeſſe that I haue deſerued many and great puniſhments, yet Lord for thy mercies ſake, turne thee vnto me, and haue mercy vpon me, let not mine enemies preuaile in theyr miſcherous deuiles againſt me. I am in thine hand, and they are within the compaſſe of thy power, ſlay theyr ſurety, let them not take effect in theyr deuiles againſt mee, but for thy ſonne Ieſus ſake ſtand betweene me and them and put them backe, and as I haue offended thee, by naturall blindnes, ſo by the working of thine holy ſpirit I ſhall

shall ryle to thee, and liue in thee againe, through Iesus Christ our Lord, which vouchsafe to graunt, that they may not onely, not prenaile but be ashamed, and syle, sweete God Amen.

Oh Lord increase my faith.

A prayer when a man taketh a iourney.

{ Before thou take thy iourney pray,
{ That God, by Christ, will guide thy way }

FOrasmuch, as the earth is replenished with many perrils and sodaine daungers, haue diligent regarde, that when thou takest thy iourney, to desire instantly the almighty God, to conduct thee, as he vouchsafed to conducte Tobye, by the hande of hys Angell Raphaell, in his iourney to Rages, Tobye, defending him from many daungers, and especially from the fishe, which was like to haue deuoured him.

So

Almighty God, & most mercifull father, who guidest and defendest all those that in thy name walke & trauaile in this world, vouchsafe to stretch forth thine hand ouer me, thy poore creature, leade mee and conducte me, in thys my iourney, which vrgent occasion forceth, & considering (good Lord) that the pathes, (yea euery corner of thys wretched vale of miserye) is reple-

A penſiue mans praſtiſe.

So ſhall bee likewiſe ſende his Angels to take charge of thee that no kinde of danger ſhal preuaile againſt thee, if thou hartely praye his ayde, beauiſing thy ſelfe godly and vertuouſly, not prouoking his anger, by enterpryſing that which is either vncomly or vnlawfull, but be dooing good, as S, Paule in all his iourneyes ſaying faithfully and often, the right hand of the Lord mightely defend me. Act. 1

replenished with innumerable perills and dangers both of bodye and ſoule, whereinto without thine aſſiſtaunce, protection & ayde, without the helpe of thy mighty hand, and out ſtretched arme, wee can not but fall and periſh, walking and wandring, in the troubleſome and daungerous coaſtes of the earth, where robbers, thecues, and euil affected perſons, in greate number, ſecretely lurke, violently to take, not onely our proper ſubſtaunce and goods, which by the great labour and ſweat of our bodyes, we haue gotten, or otherwiſe by thy prouidence, giuen vs, but our liues, alſo if we be not preuented, and by thy good and fatherly prouidence defended. Wherefore I humbly beſeeche thee. Oh God almighty, if any ſuch lye in wayte in my waye at this time, graunt me foreknowledge thereof, that of thy meere mercy, I may happily auoyde theyr pretended euill, either by betaking me another way, or may bee defended vnder the ſhaddowe of thy winges, and ſo encounter with them, that by the force of thy right hand, I may overcome them, beeing

ing of mine owne ſelfe, of no force, neither lyeth it
in the ſtrength of our owne handes, to put backe or
ouercome ſuch, as in this wicked intent, ariſe vpp
againſt vs. It is not the ſword (good lord I confeſſe)
the ſpeare, nor ſtrength of the Horſe, but thine owne
power that ouercommeth for vs. Vouchſafe there-
fore (Oh Lord) thine holy Angell to goe with me,
let him goe before me, to direct me, to ſaue me pre-
uenting me from all daungers, as he did thy ſeruant
Toby, going into a ſtraunge Countrey. Conduct me
ſafely (ſweete God) in the name of thy ſonne Ieſus
Chriſt, that my buſines may take good ſucceſſe, and
I make a ſafe and prosperous returne, without hurte
either by the merciles and great waters, by wilde
Beaſtes of the ſielde, ſaue me from the ſtroke of
Thunder, from lightning and tempeſt, preſerue and
keepe me, as the apple of thine eye, vnder the ſhad-
dow of thy winges, from the wayes of the wicked
that accompliſhing the end of my iourney, I may
effectually finiſh, and with happy ſucceſſe ende my
buſines, and by thine omnipotent conduction, proſ-
perouſly returne againe, according to thy wil (ſweet
God, Amen.

Oh Lord increaſe my ſayth.

A thanks

*A thanks giuing, after
returne.*

{ At thy returne giue God the prayse,
} Who still conducts thee in thy wayes. }

Consider what daungers thou hast escaped, in passing the pirrilous places of this worlde (no place or tyme beeing without his danger) And therefore at thy returne, eyther vnto thine owne home, or to any other place of rest. Bee not vnmindfull to giue God, hartye and vnfeigned thanks for his gracious protection, and fatherly conduction. So shall he, our heavenly protectour, euermore bee mindfull to directe thee in all thy wayes.

I Thanke thee Oh most louing and most mercifull God, that it hath pleased thee to giue mee prosperous and happye returne, from thys my journey, escaping dyuers and sundrye daungers, which doo abound in all corners of the earth, and hast giuen mee such successe, in my busines, as (I trust) shalbe for my best, and hast of thy goodnes & meere mercy, brought mee againe vnto myne owne home, and dwelling place, to recreate my wearied members.

Also I thank thee (Oh mercifull God) for protecting and sauing mee, thy silly creature, from all perrills

pirrills, as from drowning by water, from the ſtroake
of thunder, and blaſtes of lightning, from the clawes
and iawes of wilde beaſtes of the ſeelde, and for de-
fending me from theeues, robbers, and men of blor-
die conditions, which (and ſundry other) miſhaps,
I haue (in thys my journey) eſcaped, and where-
by I haue bothe ſcene and hearde of diuers other to
haue periſhed, acknowledging it thine onely good-
nes, thine vnſpeakable loue, and meere mercy, not
able ſufficiently to prayſe thee for the ſame, nor to
yeelde ſufficient thanks for thy fauour therein. To
thee (ſweete Lord) be all honoure, prayſe, dominion
and glory, for euer and euermore. *Amen.*

Oh Lord increaſe my fayth.

*A thanks giuing to God the Father,
God the Sonne, and God the holy ghoſt,
worthy to be often ſayde.*

{ Giue thanks to God who did vs make,
And to his ſonne ſo deere :
{ Who did our raunſome vndertake,
With tho'ly Ghoſt ſo cleere.

Although we cannot
ſufficientlye prayſe
God, our heauenly
father, for his exceeding
loue,

O Halmighty God,
maker and creator
of all thinges, con-
ſeruer of all that thou
haſt

A penſiue mans praëtise.

loue in making & creating
vs in the beginning to, hys
owne image & likenes (and
that when we were not) let
vs (yet) humble our selues
with dutifull obedience, as
good children to a louinge
father, praying for grace to
ſet forth (as much as in vs
lyes) his praises with Da-
uid who ſaide. Pſam 145.
great is the lord & meruey
lous woorthy to bee praised,
who made heauen & earth
the ſea & al that is therein
who keepeth his couenaunt
& fidelity for euer, giuing
vs for his ſon Ieſus Chriſts
ſake al things for our uſe in
time conuenient, as by the
placing the ſtars in heauen
with the ſon & mone, their
couſe & orderly motiōs, the
heerbs of the field and due
manner of their ſpring fa-
ding & withering agayne.
The ſea ſo inuironed, com-
paſſed, & nor withſtāding,
the rage & force thereof,

kept

haſt made, and protector
of all that loue thee, who
in the beginning, madeſt
all thinges of nothing
which al reſt in thine hā-
des, haue their continu-
aunce, & beeing, & with-
out whoſe prouidence,
they ſhould cōuert againe
to nothing, we yeeld vn-
to thee al lawd, praiſe and
glory, & vnto thee aſcrib
al power maiesty, & do-
minion, who ruleſt all
thinges, workeſt al thinges,
& diſpoſeſt all thinges af-
ter thy wil, to thine owne
glory, & to our vnſpeaka-
ble & vnderſerued cōfort,
who are as Pilgrims and
ſtrangers, & without the
ſame thy continuall pro-
tection as creatures forſa-
ken, & caſt awaies, Lord
thine hād guideth al thin-
ges, preſerueth al thinges
& giueth all thinges for
our uſe, moſt diſobediēt,
& ſtufnecked childrē who

not

kept within his limmits & appointed bounds with the fishes so infinit therein both smal & great, & the ebbing & flowing therof which all serueth only for the vse & service of man yea & wish out the which man coulde not continue, yet especially & aboue al things so great was his loue that he spared not for our sakes, to giue his only son euen to dye most vn deseruedly vpon the crosse for our redemption, which loue of the father therein, as it moueth (or shold moue) a great desire of thanksgiuing in vs, so doth the obedience of the son, giue vs a greater occasion of thanks giuinge then the tongue of any mortall man can expresse, by whose acceptance of the pangs of death came the remission of al our sins as witnesseth the holy ghost the water of life, which beeing sprinckled in our harts procureth vnfeyned looue, wherby

not withstanding thou through thy meere mercy & loue vouchsafed, in the beginning to place in the garden of happines where we shold haue continued, had not our firste parent, by transgression made forfeiture therof, & so highly displeased thee, that thou (repenting of the making of vs) didst drown the whole world, for our sins sake, & yet so tender was thy loue, so soone was thine anger conuerted into a desire of our saluation, that thou vouchsafedst to sende into thys world, Iesus Christ, to redeeme vs into thy fauor again, (a surpassing loue where the offended, shold seek attonement wyth the offendour) for which thy singuler loue, & mercy in finit, we can not sufficiency thanke thee, (god of our comfort) nor thee sweet sauour Iesus christ, for thine obedience, for thine vnde-

A penitent mans practise.

whereby wee haue access to
Christ our onely mediator,
to God the father. Prayse
God the father, who made
vs, prayse God the sonne,
who redeemed vs, and is
our continuall aduocate to
his heauenly father, prayse
God the holie Ghoste, who
hath sanctified gods electe,
and gyueth light vnto the
hearts of all such, as serue
the Lord vnfeynedly.

serued humilily, and ar-
dent desire of our recon-
ciliation, and eternall sal-
uation. Lorde increase
my faith, sende mee thy
grace, and endue me with
thine holy spirite, that I
may hartely render, and
continually yeelde, all
possible thankes vnto
thee, not onely for crea-
ting keeping and pre-
seruing vs hether vnto,
but also for reach-

ing vnto vs thine hande of loue againe, after our
so greate and long disobedience. I thanke thee
(Oh sauour Iesus Christe) redeemer and sauour
of our soules, who refusedst not, but most wil-
lingly acceptedst (for our sakes) for our redemptio,
from hell and eternall death, beeing then thine ene-
mies) the approbrious death of the crosse, among
notorious offenders, beeing often spightfully intrea-
ted, buffered, spette at, reuiled, and most iniuriously
handled, not for thine owne (Sweete Iesus) but for
our offences, for our sinnes (yea) to purchase that by
thine obedience, which we lost by willfull rebellion
against thyne heauenly fathers precept and will. Oh
good Iesu, we thanke thee, that it hath pleased thee,
to leaue the sacred mansion of thy Fathers right
hand,

hand, thy celeftiall beeing, and to put on the baſe attire of a ſeruaunt, to walke in the troubleſome pathes of this miſerable world, and yet thinking it no robbery to be equall with God, though leauing his heauenly habitation for a time, (according to his prouidence and heauenly knowledge) to ſuffer heer in this vale of miſery, in this deſert of ſinne, moſte cruell and moſt ſhamefull abuſes, onely for our ſins, which were ſo odious and vile, in the ſight of our good God, that no ſacrifice or oblation could appeaſe his wrath, and deſerued diſpleaſure; rowardes vs for the ſame, but thy death onely, and ſacrifice of thy precious and vndefiled body vpon the Altar of the croſſe, who willingly ſufferedſt the ſame for our ſakes, notwithstanding they were ſo greuous, ſo intolerable, and odious, that by reaſon of the extremitie and anguiſh thereof, thou wert constrained, to ſweat water and bloode.

Oh ſurpaſſing loue, Oh loue without the which, the hatred of thine omnipotent father, had not been appeaſed, nor remooued from vs. Oh loue, without the which we had beene barred of all acceſſe vnto the ſeate of mercy and wonted fauour of almighty God, and continued in his heauy diſpleaſure for euer to our vtter diſtruction, death and damnation. Oh ſweete Ieſus, Oh healthfull comforter, and giuer of health and reſtorer of life, howe can wee but prayſe thee? how can we but loue thee? howe can wee but magnifie and extoll thine holy name for euer? who

A penſiue mans praētiſe.

haue receiued at thy mercifull handes ſo vnſpeakable a benefitt, yea and who ſo tenderly louedſt vs, that by thy meanes, (without our deſerts) we are reſtored from death to life, frō the deſerued diſpleaſure of our creator, to his vnſpeakable loue and fauour without which we had periſhed both body & ſoule, we haue attonement now with him, that before we had ſo greatly offended, euen God our maker, without whoſe fauoure wee fall, and without whoſe helpe wee periſhe, and paſſe to naught.

Oh ſweete Ieſus thou haſte alſo taken vppon thee, not onely to dye for our redemption, and riſe againe for our iuſtification, and to place vs in the ſweete manſion of thine heauenly knowledge.

But haſte alſo promiſed, to continue our mediatur to thine heauenly father for euer, while wee mortall men liue ſinners on earth, making continual interceſſion for vs, that he will vouchſafe neuer, to withdrawe his louing countenance from vs, his poore creatures, but to be our Caſtell, ſtaye, and ſtrong refuge vnto the ende. Oh Lord Ieſus Chriſt we giue thee thanks, not onely for that thou haſte beene for a time heer preſent with vs on earth, to ma- niſeſt thy ſelfe vnto vs, by the viſible ſhowe of thine humanity, but in making the cauſe of thy comming certainly known vnto vs, which was (indeed) in that thou waſt verie God) to call vs from blindnes & error (wherein we walked according to the will of ſa- thā) to take hold of thy miracles, & wonders, which
thou

thou ſo apparantly diddeſt worke, to declare and ma-
niſeſt thy ſelfe, to be our redeemer and aduocate, and
to confirme the ſame in our heartes by faith, as thou
diddeſt in the heartes of thy Diſciples, who (not-
withſtanding there beeing preſent with thee, conti-
nued yet neuertheleſſe in darknes and miſbeleefe,
without the working of thine holy ſpirite in them,
whereby they confeſſed thee to be very Chriſte, ſon
of the liuing God, and onely ſauiour of the world;
Among all which thy great benefits (Oh good Ie-
ſus,) we yeelde thee all poſſible thanks, for that it
hath pleaſed thee, to leaue vnto vs after thy depar-
ture vnto the right hande of thy father, the Lanterne
of light, the Goſpell of comfort, the word of trueth,
the foode whereon our ſoules may continually feede
at full, without the which wee had beene left vnto
our former darknes, walking in error, & in our won-
ted ignoraunce. And for that thou knoweſt vs from
the beginning to be carryed into blindnes and error,
wrongfully interpreting the parrables, & darke ſen-
tences of thy goſpel, through the ſame thy loue, haſt
left vs a continuall cōforter, euen thine holy Ghoſte,
proceeding frō thy father & thee, who in the likenes
of a Doue diſcended frō heauen vpon thee, ſhowing
himſelfe vpon the Apoſtles in fiery tongues; Oh holy
ghoſt our cōforter, we yeeld thee moſt hūble thanks
that through the gift of thy grace we haue our harts
prepared our vnderſtāding lightned, & mouthes ope-
ned, to conceiue rightly thy word, to declare abroad

A pensiue mans practise.

the wonderfull thinges of thy lawe, and to manifest the secrete misteries of the kingdome of God. Thou art the true light, and the light of trueth, without the which, it is impossible to please God the father, nor haue access to God the Sonne, who, together with thee (Oh holy ghost) are but one God in essence though three in person.

Make our heartes pure, make vs cleane, sanctifye vs, and seale vs among the number of the electe and chossen, that when wee shall approche vnto the seate of iudgment, we may receiue (through the merittes of Iesus Christ) not onely the stipende of seruants, but the rewarde of obedient children, euen the inheritance of the kingdome of heauen. There to rest with thee Oh Father, our maker, with thee (sweete Iesus) our Sauour, and with thee Oh holy ghoste our comforter, and sanctifier, for euer and euer. To whome bee all prayse and eternall glory, world without ende. *Amen.*

Oh Lord increase our fayth.

A praier

*A praier to be saide before the
receiuing of the Communion.*

T Here is sayde sufficient in a certaine exhortation set downe in the booke of comon prayer, to stirre uppe the minds of all well disposed persons, willingly and zealously to come to this holy table, wher vnto before we come, wee ought to addresse and prepare our hearts, to put of all rancor, mallice, wickednes, and all kinde of vice, with the fruites of the olde man, which is disobedience and sinne, and to put on the newe man, which is righteousness, comming therevnto in a pure & cleane hart, abounding with loue, peace sayth, & charity that wee may receiue it to our comfort

S VVeete Iesus, sonne of the euerliuing and omnipotent GOD, vouchsafe I humblye pray, and beseeche thee euen for thy death sake, to instill into mine hart, the gift of thy grace, whereby approching vnto the sweete banquet of thine holy body & blood which thou vouchsafest to giue, for the redemption of vs miserable sinners, I may by faith, eate and drinke the same, and be made a fitte and faithfull member of thy mystical body, laying aside the darknes of olde Adam, embracing the light of thine obedience, loue, I.iii. and

A pensue mans practise.

*fort: Reade the 11. chap. of and patience, that, that
the firste Cor. from the 20. most preacious bodye of
verse vnto the 29. and thine, bee not giuen nor
there shall you finde, not thy blood shed for me in
onely the manner of the vaine, but may direct the
institution and celebration whole course of the resi-
thereof, but also howe to due of my life, by thine
receiue it with heauenly holy spirite according to
profit, the daunger in the thine heauenly wil, in all
vnreuerent and vsayth- thinges, that after this life
full receiuing of the same: ended, I may appeare be-
(to the cōsort of the Godly, fore the tribunall seate
& shame of the wicked.) of his high and heauenly
maiestie, as a saythfull
member of thine, and enioy that heauenly enhea-
ritaunce, which thou our head and guide hast pur-
chased for all true beleeuers in thee. Amen.*

Oh Lord increase my sayth.

*At the receiuing
of the breade, say
thus.*

Vouchsafe (oh sweet Iesus) that
as thou hast giuen thy flesh to be
the breade of our eternall salua-
tion. So vouchsafe to worke in
me by a liuely faith, that I recei-
uing the same, may be, and euer-
more continue one in thee, and
thou in me *Amen.*

Oh Lord increase my sayth.

At

At the receiuing
of the cuppe, say
thus.

Oh lorde vouchsafe that as thy
blood was shed for me a sinner,
So graunt that it may through
a liuely faith, wash me from the
filth of sinne, and renue in mee
the fruites of righteousnes, that
I may become a fitte member of
thee, liue and dye in thee, for e-
uermore. Amen.

Oh Lord increase my sayth.

*A prayer after the receiuing
of the Communion.*

V Se not the manner
of many who in the
day wherein they re-
payre vnto the holy table of
the Lorde, doo not onely
lightlly esteeme the weigh-
tines of the matter, but
lewdly gyue themselves to
wanton companyes, gad-
ding heere & there to ban-
quets, tauerns, & loosly (a-
boue other dayes) giue the
selues to wanton behauiour
but remember thy promise
that thou hast made to god

O H omnipotent &
most mercifull fa-
ther, I thy silly
creature praise thee, not
able to yeeld thee thanks
sufficiently for thine vn-
speakable fauour, and lo-
uing kindnes, in feeding
mee at this time with the
spiritual foode of the bo-
dy & blood of thy sonne
our sauior Iesus Christe,
whom thou vouchsafest
to send for our redemptiō
into this miserable world
and to giue him euen

I.iii. to

A penſiue mans practiſe.

to become a new man, to
leauē all wantonnes, and
cleauē vnto godlines of
life. Be not like the dog that
turneth to his vomit, or the
ſow to her wonted wallow-
ing in the dyrt of ſinne,
but be holy, as your heauēly
father is holy. Seeke the
kingdome of God, and the
righteouſnes thereof, and
all thinges ſhall bee giuen
you, and as the true mem-
bers of Chriſt, in the ende
raigne with him in eternal
glory.

in the light of thy Goſpell, in the number of thy
choſen, wayting faithfully when he ſhall come again
for our deliuerance out of thys mortall life. And
whileſt I liue heere, vouchſafe mee an vnfeyned de-
ſire to be partaker of that his holy institution, and
through thine holy ſpirit, to leade my life accord-
ing vnto thine heauēly will in all thinges, kee-
ping my body vndefiled, as a fitt receptacle for ſo hea-
uēly foode, that my ſoule may enioy the benefitte
of the miſtery thereof by faith, according to thine
heauēly providence, through Ieſus Chriſt our ſau-
our and redeemer. Amen.

Oh Lord increaſe my faith.

to the death, in remem-
braunce whereof, vntyll
his ſecond comming, hee
hath willed vs to eate his
bodye and to drinke hys
blood, to thende by ſayth
we ſhould be vnited and
knitte vnto his body and
beeing waſhed from all
our ſinnes, to leade a new
life, vouchſafe I humbly
beſeeche thee, for his ſake
to endue mee with thine
holy ſpirit, wherby heer-
after, caſting aſide the
workes of darknes, I may
from hencefoorth walke



*A deuout meditation or confession of
our sinnes , with humble request vnto almightye
God, that he will vouchsafe, to establish true repen-
taunce in our heartes, and of his mercy, turne away
his plagues which we iustly haue deserued
for our manifold iniquities.*

{ Let vs fall downe with weeping eyes,
With one consent (from heart) on knees:
Our sinnes haue so deserued thrall,
Nothing so sure as sodaine fall. }

L *Et vs sette as a glasse
before the eyes of our
heartes , the cause of
the firste floode (which was
falling from God, & work-
ing iniquity) where in the
whole worlde (Noe wyth a
small number of persons on-
ly excepted) perished. Gen.
6. Let vs likewise call vnto*

our

O *H Lorde vouch-
safe to poute thine
holye spirite into
our heartes, whereby we
may sighe, lament, weepe
and euen rent our hearts,
at the consideratiō of the
wicked and abhominable
estate of this world, which
is so farr gonne with the
child*

A pensine mans praetise.

our remembraunce the so-
dayne destructiō of Sodom
& Gomorra with fire and
brimstone from heauen, for
disobeying the voyce of the
lord, pronounced by Lot for
their repentaunce, wherein
we may as it were beholde
before hand what wil becōe
of vs without our speedy re-
pentaunce, neglecting (as we
do) the words & message of
the Lord reuealed vnto vs
by his prophets & prechers
threatning plagues to fol-
low our wilful rebellion, let
vs not be like vnto the deaf
Adder, stopping our eares
frō hearing of our iniquity
which wee embrace with
such greedines, but like re-
lenting harted Niniuits,
put on the sackcloth of vn-
feined repentāce, mourning
for our many thousand sins,
with fasting & earnest prai-
er frō the lowest to the high-
est, & after the good exam-
ple of David & Iob pro-
strate our selues in bearte,

child of selfeloue, that
without thine vnspeaka-
ble mercy, it is euen at the
point to be deliuered into
the pitt of eternall perdi-
tion, wherefore gyue vs
grace (wee humblye be-
seech thee) from the high-
est to the lowest, from
the greatest to the leaste,
to repent vs of our sinnes
and heartily to turne vn-
to thee, whose high dis-
pleasure wee haue deser-
ued, through our mani-
fold transgressions whō
thou hast (in respecte of
our disobedience) pro-
nounced rebels, bastards,
& children of the bond-
womā, & without repen-
tance, barred, frō the inhe-
ritance which thy son Ie-
sus Christe hath purcha-
sed for all true beleeuers;
Lord what shall become
of vs, we haue so much
yeelded our selues to the
desire of sin, & walked ac-
cording to the cōuersatiō

with lamēting spirits vnto the mercies seat of our good god, who as he is not hasty in plaging (expecting our repentaunce) so will his punishment bee the greater without our harty & speedy conuersion, let vs not therefore be slowe to turne vnto him, let vs not deferr from day to day, for sodainly wyl the wrath of god come, whē we think not of it, & in hys vengeance wil he destroy vs vnawares. Parr. 7. yet so louing is he & merciful, that if we cal vpon his name, making our prayers vnto him vnfeinedly repenting vs of our sins, from the bottome of our harts, he will heare vs from his holy heauens & receiue vs again, vnto hys mercy Eld 10. according to his promise vnto Israell, let vs remember the wicked king Achab who humbling himselfe, and clothing himselfe in sackcloth, & sleeping in heirecloth, obtained

of the olde man which is corruption, so far degenerating frō thy lawes & diuine institutions following so much the wil of sa than the lusts of the flesh & the vile allurings of the wicked world, that thou hast caste vs off as none of thy children in so much as when wee consider, the heauy & intollerable burden, which by our vnrighteousnes wee haue deseruedly heaped vpo our selues in loosing the fauour of so louing and bountifull a father, and so sweete a sauior, it driues vs into a greate feare and terrour, procuring a great dislike and loathing of our selues, for the time; but our nature beeing nothing but corruption, falleth into a present forgetfulnes of our ende, and turneth forthwith vnto his vomitt againe. But

A perswade mans practise.

pardon for his sinnes. The mercye of the Lorde is so great towards them that repent, that the examples thereof are infinite in the scriptures. VVherefore let vs speedely forsake our sins, and more and more growe in hatred therof, Eccl 17. vnfeynedly cleauing vnto righteousness, and holynes of truerh. Eph. 4. Repent, for the kingdome of God is at hand. Mat. 3.

noyde it.

Mollifie therefore our harde and stony heartes, (Oh Lorde) for the same thy sonne Iesus Christes sake, giue vs lamenting spirites, endue vs with vnfeyned sorrow for our sinnes, and make vs wylling and ready to returne vnto thee; our nature beeing so vile, and our blindnes so great, that we are moste apte, even with great obedience, care and dilligence, to serue, to please, and to obey, men of Auctoritye heere, in thys world, (by whose disfauour there can aryse but some smal (or no) hurte or punishment at all; And neuer giue our selues, (or very seldome) to the fulfilling of our duties to thee, by executing those thinges which thou commaundest vs wherby

we breake and forfeit that bande, which thy sonne Iesus Christe sealed with his preacious blood, vpon the crosse, therby confirming for euermore a league, and peace betweene thee, and such as forsake sinne, and cleaue vnto righteousness and trueth. Oh vnhappy creatures that we are, who beeing in the very bosome of so louing and so mercifull a God, shoulde by yeelding vnto the desires of the fleshe, the vanities of the world, and the will of sathan, bee thruste out of thy presence, wherein consisteth all peace, all loue, all hope, quietnes of minde, patience, long suffering, meekenes, and all good whatsoeuer. But wandering and going astray, after our owne corrupt desires, what remaineth in vs, but strife, hatred, misbeliefe, dispayre, couetousnes, adultery, witchcraft, contempt of thy Lawes, and all kinde of euill: and rest as accursed. Lord we acknowledge that sinne & iniquity hath gotten the highest roome, it sitteth, and ruleth in all corners of the earth, and righteous dealing, simplicity, and innocency, is condemned of many.

Roote out therefore (good Lorde) roote out of our heartes, all hautines, deceit, wrongfull dealinges, and euill imaginations, and plant in steede thereof, humility, iustice, and vnteyned good will, and helpe one towarde another. Let not sathan rule, let not the flesh preuaile against the spirit, let not the world beguile vs, who are our enemies, our mortall enemies, most strong, & most weake, in so much as
they

A pensive mans practise.

they are not so ready to encounter with vs, as wee are ready to yeeld, they are most polittique, we most ignoraunt, forgieue vs Lord, forgieue vs, for thy son Iesus Christes sake, strengthen vs (good Lord) strēgthē vs with thy grace, we haue erred, we haue doon amisse, we haue followed too much the will of sathā we haue yeelded too much to the motions of the flesh, and too much embraced the pleasures of thys world: whereby we haue lost the most sweete comfort of thy celestiall promises, who hast sayd, that who so obeyeth thy voyce, in keeping and fulfilling thy Lawes, shall be most blessed, yea in al his wayes, in his going forth and comming in, and in al thinges which he taketh in hand. Oh sweete Lord, howe can we therefore, but lament our estates, how can we but sigh and sorrow, that wee haue made forfeyture, of so many and so sweete blessings, and incurred the penalty of infinite curses of thine, by disobeying thy will, and precepts, which thou inioynedst vs, in all thinges to fulfill and obserue: Vouchsafe (good Lorde) vouchsafe of thy mercye for Iesus Christes sake, to turne away thine heauy displeasure, and punishment which we haue deserued, that they lighte not vpon vs, for our misdeedes: Blot out all our iniquities, lay not our vnrighteousnes, our vnthāfulness, and wilfull rebellion against thee, to our charge, for if thou shouldest, (Lord) what should become of vs: what might we looke for, as our just rewarde but death and damnation.

Oh

Oh Lord we doo confesse, that for so sundry and bountifull beuefits, receiued at thine handes (such is our corruption) that we doo not onely take them without thanks, vse them without feare, but most foolishly, and wrongfully, attribute the gift thereof, to some creature, and cast the prayse vpon him, or els we receiue them as giuen, by fortune, and take not onely the due honour from thee, but make the creature the Author of that, that commeth onely from thee, the onely creator, and giuer of all thinges. Oh most sweete Lord, such is our ignoraunce, such is our blindnes, and such is the error that resteth and remaineth in vs, (from Adam) through our voluntary blindnes, which (though we imbrace) thou offerest light, we refuse the same, we are ignorant thou giuest wisdome, & we neglect the same, we go astray, thou callest vs, but we refuse to come: Lord wee are like the vntamed Heyfer, which refuseth the yoke, wee are like the deafe Adder, which refuseth to heare the voice of the Charmer, charme he neuer so wisly we harden our hearts as the Adamant, we will not receiue thy gentle callinges, thy fatherly admonitions, and louing corrections. Thou commaundest vs to cast away the darknes of ignoraunce, and to put on the light of thy Gospell, but wee stoppe our eares, we refuse to heare, opening our eares to pleasures, and fixing our eyes vpon vanitie, erring in the pathes of vngodlines, drinking the podelles of iniquity.

And

A pensive mans practise.

and dispising the sweete water of life. Our heartes are alwayes ready to embrace delightes and fantasies, vtterly dispising nurture, correction and knowledge: we remember the time present, the time past, for which we haue to aunswer, & the time to come, in which we must aunswer. (Good Lord) we think not on, we consider not that our time is like the flowre of the fiede, to day fresh and fayre, & to morrow cut downe, dryed vppe and withered, we conceiue not, that we passe as dooth the shaddowe, and vanish as the bubble of water, as the smoake, and waues of the sea.

(Oh Lord) notwithstanding all this, we foolishly deferre th amendment of our liues, vpon hope of thy long sufferance, and consider not that thy wrathe commeth sodainly, wee consider not the sodaine death of sundry, beeing nowe most lusty, gaye, and strong, and by and by dead, and layde with the substance of theyr owne flesh, euen the earth, where the wormes possesse that, that they so daintily fedde with sundry fine delicates, & clothed with nice, monstrous and gorgious futes of apparrell, sumptuous attyre, broidered heire, and settled theselues in stately high houses, euen to the skies, theyr soules departing with the glutton, where is not water to coole the heate of thy displeasure against them. Oh Lord, thou laughest at our vanitie; yet most sorrye to see vs so ledde by the direction and hand leading of satan, whose desire is to deuoure (if he could) euen thy

thy chosen ones. Thou wouldest not that we should perish, thou desirest rather that we should conuert & liue, thou reioycest not at the death of a sinner, but there is great ioy in heauen of his repētance, where vnto though louingly thou cal vs, we goe still in our wickednes. Thou gyuest vs knowledge of thy will by preaching, and thine omnipotencie thou manifestest by thy creatures, bothe in the firmament aboue and in the earth and Sea belowe. But we vnderstand it not, we beare it not away, we consider it not. The good which we should doo, we doo not, but the euil which we should not, that we greedelie followe, notwithstanding all which our corruption, our disobedience, and wilfull wickednes, thou (of thy mercy aboundaunt) so intirely louest vs, that thou gauest thine onely begotten sonne, to suffer the most shamefull death of the crosse, for vs, and hast sette him as equall with thy selfe, euen at thine owne right hand, to the ende he might make continuall intercession for vs, vnto thee, and that through him we might haue attonement with thee, and accessse vnto thee for euer. VVretched sinners that we are, if we by our wickednes, rebellion, and loosenes of life, loose so great a benefit, which he so deerely purchased for vs, euen thy woonted mercy and louing fauour, and make of none effect his dying for vs, what remaineth for vs, but the most fearefull sentence of iudgement, in the day when all secretes shall be opened, and euery man receiue according to his deserts?

K.i.

to

A peniue mans practise.

to whom thou wilt say: *Goe yee cursed into the flames of eternall fire, prepared for the deuill and his Angels, which neuer shall be quenched. where shall be continual weeping, wayling, anguish, and gnashing of teeth.* when we shalbe, neither our selues able to pleade to the contrary, nor haue any aduocate to gaine saye thee in thy iustice. Then shall we be sory, then shall we lament (but too late) Then shall wee heare the most comfortable entertainment of the godly, whē thou shalt say: *Come yee blessed, possesse yee the kingdome prepared for you frō the beginning, where shalbe nothing but ioy, without ceasing, continual gladnes comfort, and vnspeakable consolations, euen for such as clothed thee, fedde thee, lodged thee and visited thee, beeing in prison.* Them shalt thou embrace, them shalt thou meete in the clowdes, with most sweete wordes of comfort, but such as haue seene thee (euen the poore and little ones) to bee sicke and comfortles, and haue denyed them helpe, releefe and ayde, or hungrye, and haue with-helde foode, Thirstye, and haue not giuen drinke, naked and haue not clothed them. Such (sweete Lorde) shall suffer hunger, colde, nakednes, and thirst, with vnspeakable greefe of conscience, which shall neuer haue ende. Oh that it would please thee therefore (Oh mercifull God) of thy greate goodnes, fauour and louing kindnes, to consider of these latter dayes, and perrilous times, wherein we liue, wherein eniquitie hath gotten the vpper hand, charity waxing colde,

cold, and lone banifht from amongſt brethren, and thy ſelfe (ſweete Lorde) euen thy poore and little ones, the Orphanes and Widowes, not onely, not releued, not comforted, not defended, but troden vnder feete, neglected, and forgotten, euen of ſuch as haue aboundaunce.

Vouchſafe, vouchſafe good Lorde, (according to thy promiſe) to ſhorten theſe dayes, leaſt alſo thine elect, be ſeduced, with vanitie, and forſake thee theyr onely comfort. It is come to paſſe which thou haſt ſayde. That as towards the Summer, trees and plantes of the earth doo budde, to before thy coming (to make vs ſo much the more prepared) thou haſt promiſed to ſende vs foreknowledge, by ſundry ſignes and tokens, bothe in the earth belowe, which (hath by thy paſſing (as it were) by vs) quaked already at thy preſence, as alſo by the Sunne and moone, & other thy creatures, apparantly ſhowing thy rodde of vengeance, to be ouer our heades, ready to ſtrike. Oh Lorde wee cannot but looke for vtter diſtruction, according to the weight and aboundaunce of our ſins, and iniquities, vnles it may pleaſe thee to ſhow thy mercy for Ieſus ſake in cōuerting vs. we haue ſinned, we haue gonne aſtray, we haue wrought wickednes, in yeelding to the will of the fleſh, but moſt ſweete Lorde, let thy light ſo ſhine into our hearts, that we may now beginne, to ſeek onely thy kingdome, & leaue the darknes of ſinne growe to all goodnes, and be mortified as touching

A pensiue mans practise.

the olde man, which is corruption, dye to the world
And remooue sathan, that with godly desires we
may attayne vnto the perfecte feeling of thy grace,
that hauing obtained the pure vnderstanding of thy
word, we may guide our liues by the rule therof, that
after the finishing of this our pilgrimage, we may
thorow the merites of thy sonne Iesus Christ) enter
into thy kingdome of eternall glory, there for euer
and euer to raigne, enioying the sight of thee, and to
thy name, with the rest of thy saintss, sing laude and
prayse eternally.

*Oh Lord increase our fayth, and giue
vs grace vnfeynedly to repent vs of
our sinnes. Amen.*

A praier necessarie to bee

sayd, after and at the end of
all our prayers.



Vouchsafe Oh Lord and mercifull Fa-
ther, in whose handes resteth the harts
of all men, who knowest what wee
want before we pray, what wee will
aske before we speake, & what wee doo
in al thinges; Vouchsafe to forgiue mine ignorance,
dulnes, and slacke comming vnto thee, the fountaine
of all health and helpe, encrease my faith dayly more
and more, and kindle in me the perfecte gift of pray-
er,

er, that I may at all times ſerue thee in trueth, and what ſocuer I haue asked, according vnto thy wyll, at this time, giue me, and what I haue omitted vn-requested for my ſelfe, or any for whom thou wouldeſt we ſhould pray for, for thy ſonne Ieſus Chriſtes ſake gratiouſly graunt, for which and for al thinges els, neceſſary for mee and the, for body or ſoule, I pray thee as thy ſonne taught vs, ſaying :

O Vr father which art in heauen, hallowed bee thy name. Thy kingdome come. Thy will be doone in earth as it is in heauen. Giue vs this day our dai-ly breade. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe agaynſt vs. And leade vs not into temptation, but deliuer vs from all euill. Amen.

Oh Lord increaſe our fayth, and continue the ſame effectually in me & all men vnto the end. Amen.

Great plagues remaine for the vngodly: but who ſo putteth his truſt in the Lorde, mercy imbraceth him on euery ſyde. Pſal. 32.

K.iii,

A praier

A pensive mans practise.

PAule before he would presume to eate gaue thanks,
A^ct. 27, 35, Christ likewise, before hee gaue the
bread and Fyshes to them that were wyth hym in
the wyldernes (yea although he were Lord of all) looking
vppe to heauen, from whence commeth all goodnes,
blesed it and gaue thanks, and brake it vnto them, Mat
14. the store beeing small, replenished many thousandes,
and left many Baskets full: wherefore take the blessings
of God with thanks.

A prayer before meate.

OH bountifull GOD, vouchsafe to looke
downe with thy fauourable eyes of pittie
vpon our weaknes, and want, and giue vs at
this time those things which may be to our cōfort,
sanctifie these thy gifts, that our bodyes beeing re-
plenished, we may be thankfull, and enioy at thy
mercifull handes, the bread of eternall life, to the re-
leefe of our poore soules, through Iesus Christ our
onely Sauour Amen.

God saue and still increase thy flocke,

Keepe vs within thy folde:

Vouchsafe to heare when wee doo knocke,

Oh Lord our strongest holde.

Preserue our Queene, be thou her stay,

This Realme of thine defend:

Indue vs with thy grace for aye,

On thee we all depend.

Oh Lord increase our sayth.

WHen God hath fedde your poore bodyes, bee not therewith puſt vppe with forgetfulnes, what he requireth at our handes, for his bleſſings, but in a reuerent and deuout manner giue thanks that he may continue his louing kindnes to your comfort vnto the ende.

A thanks giuing after meate.

WE thanke thee moſt bountifull Lord, for this thy fatherly feeding our hungry bodies, ſo vouchſafe to feede our ſilly ſoules with the breade of eternall life. That after this life ended, we may aſcend where Chriſt is gonne before. Amen,

*Sith God hath fedde our bodyes poore,
Which els would ſoone decay:
Remember ſuch as lye at doore,
Say not their cryings nay.
God ſaue his Church, our Queene defende,
this Realme preſerue for aye:
And graunt vs all a godly ende,
And ioyfull ryſing day.*

Oh Lord increaſe our fayth.

FINIS.

1871
The first of the year
was a very dry one
and the crops were
very poor.

The second of the year
was a very wet one
and the crops were
very good.

The third of the year
was a very dry one
and the crops were
very poor.

The fourth of the year
was a very wet one
and the crops were
very good.

A Table to finde out

*the principall Prayers, conteined
in this booke.*



Prayer to Christ.

Folio.1.

A prayer for the assistance of Gods
holy spirite.

fol.codem.

A short prayer to the like purpose. fo.3

A morning prayer for the working

fol.codem.

day.

A short prayer to the like purpose.

fol.5.

A prayer for the Queene.

codem.

A prayer for the Sunday morning.

fol.7

A short prayer to the like purpose.

fol.9.

A confession of sinnes.

codem.

A short prayer to the like purpose.

fol.11

A prayer for the euening.

fol.12

A short prayer to the like purpose.

fol.14.

A prayer for the increase of fayth.

codem.

A short prayer to the like purpose.

fol.17.

A prayer against the deuill, the world, and the fleshe
very necessary to be often sayd.

codem.

A short prayer to the same effecte.

fol.20.

A prayer for the helpe and assistance of God in all
our dooings, and that we doo nothing, but in hys
feare, and due obedience.

codem

A short prayer to the like purpose.

folio.23.

The

The Table.

- The sorrowfull sinner, afflicted in conscience by reason of his sins, may say thus. eodem.
- A short prayer to the like purpose. fol. 26.
- A prayer for a competent & necessary liuing. fo. eod
- A prayer necessary after the hearing of the worde of God. folio. 29
- A short prayer to the like purpose. folio. 31
- A thanks giuing to God for his benefits. eodem
- A deuout prayer, or meditation, that we may alwaies haue consideration, that we must dye, which, as it is good at all times, so especially in the time of any common plague or sicknes, a godly meditation. folio. 33.
- A short prayer to the like purpose. fol. 37
- A prayer vpon the Lettany, or prayer for all men, at all times necessary. eodem
- A prayer for the fulfilling of the tenne commaundements. fol. 40
- A short prayer to the like purpose. foli. 44.
- A prayer for the true ordering of worldly riches, very necessary for such as God hath endued with the wealth of this world. eodem.
- A short prayer to the like purpose. foli. 47
- A prayer to be sayd of a woman with child, fol. 48
- A short and most necessary prayer, alwayes to bee sayd of one with childe. folio, 49
- A thanks giuing to God after the deliuary. fol. eod
- A prayer for wisedome. folio. 51.
- A short

The Table.

| | |
|---|------------|
| A short prayer to the like purpose. | foli. 53 |
| A prayer in misery and trouble. | fol. 54 |
| A short prayer to the like effecte often to be sayde. | folio. 57. |
| A payer to be defended from enemies. | codem. |
| A short prayer to the like purpose. | folio. 60 |
| A prayer when a man taketh a iourney. | folio. 61. |
| A thanks giuing after returne. | folio. 62 |
| A thanks giuing to God the father, God the sonne and God the holy ghoste, woorthy to bee often sayde. | folio. 63 |
| A prayer to bee sayde before the receiuing of the Communion. | fol. 67 |
| A prayer after the receiuing of the communion. | fol. 68. |
| A deuout meditation or confession of our sinnes, with humble request vnto almighty God, &c. | folio. 69 |
| A prayer necessary to be sayde, after and at the ende of all our prayers. | fol. 74: |
| A prayer before meate. | folio. 75, |
| A thanks giuing after meate, | fol. 76, |

F 7 N 15.

